Occult Spells

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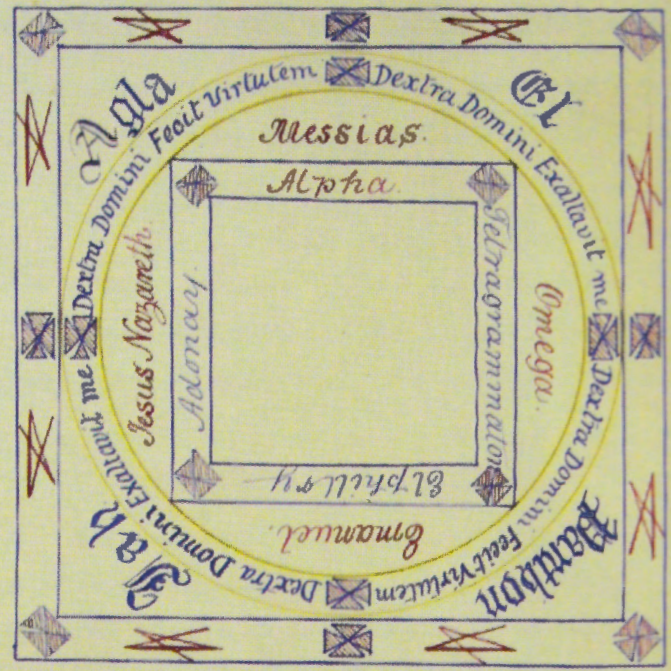
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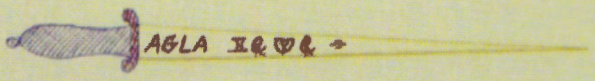
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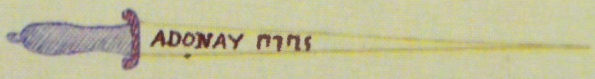
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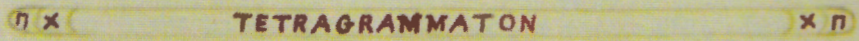
TETRAGRAMMATON

Occult Spells

A Nineteenth Century Grimoire

compiled by

Frederick Hockley

Edited and with an Introduction

by

Silens Manus

The Teitan Press
2009

CONTENTS

Introduction	vii
Transcription of the Manuscript	1
Facsimile of the Manuscript	MS 1

INTRODUCTION

THE work entitled "Occult Spells" is part of a rich legacy of carefully written and drawn manuscripts, left to the world by the nineteenth century occult scholar Frederick Hockley.

Thanks in large part to the researches of John Hamill and R. A. Gilbert, we know that Hockley was born in humble circumstances, somewhere in London in 1808 and that he died, after a protracted illness, in 1885.[1] He lived modestly and inconspicuously: he married and was widowed, worked for a bookseller and then as an accountant, became a Freemason, joined the Societas Rosicruciana in Anglia, and involved himself in a number of Spiritualist and other esoteric groups. A friendly, yet unassuming man, he never sought the limelight, and instead devoted himself quietly to his studies.

In the course of his lifetime Hockley acquired a prodigious knowledge of the Hermetic arts which he was not ungenerous in sharing, and he came to be regarded with warmth and respect by all who knew him. It was thus no accident that Kenneth MacKenzie chose Hockley as the first person to whom he would recount the details of his meeting with Éliphas Lévi in December 1861.[2] MacKenzie also sought to enlist Hockley in the select group devoted to the study of alchemy and magic called the Society of Eight, and would later write that Hockley was "the most profound Occult student in this country."[3]

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1. John Hamill, *The Rosicrucian Seer: Magical Writings of Frederick Hockley*, Wellingborough: Aquarian Press, 1986. A revised edition of *The Rosicrucian Seer*, with an additional essay by R. A. Gilbert, will shortly be published by The Teitan Press. I am deeply indebted to Messrs. Gilbert and Hamill for allowing me access to the revised version of their text before publication.

2. Kenneth MacKenzie (1833-86), Freemason and author, who had a strong interest in the occult. MacKenzie was for a time effectively Hockley's student, and was long suspected of being the source—if not the originator—of the famous Golden Dawn cipher manuscripts.

3. In addition to MacKenzie, the prospective membership of the Society of Eight included John Yarker (1833–1913) the English Freemason and author; Major F. G. Irwin (1828–1892) Freemason, Chief Adept of the Bristol College of the Societas Rosicruciana In Anglia, and member of the Hermanoubis Temple in Bristol (said to be a precursor of the Golden Dawn); William Alexander Ayton (1816-1909) an Anglican clergyman with an interest in alchemy who would go on to join the Hermetic Order of the Golden Dawn; and Frederick Holland, a Freemason with an interest in the occult, who is supposed to have been one of S. L. MacGregor Mather's magical mentors.

As is now well known, Hockley was held in such high regard by one of the founders of the Golden Dawn, W. Wynn Westcott, that he posthumously claimed him as one of the Order's most outstanding Adepts.[4]

Little is known of the origins of Hockley's interest in the occult, although he later recorded that he commenced attempts to scry with crystal and magic mirror in 1824, when he was barely sixteen. It was probably at around that age—if not earlier—that he took a job with John Denley, the occult bookseller whose shop was in Catherine Street, between Covent Garden and Aldwych in London. In later life Hockley would look back on his time at Denley's shop with considerable affection, both for the opportunity it afforded him to educate himself in the many byways of occultism, and for the access to so many rare books and manuscripts it provided.

One regular visitor to the shop, the well-known author Sir Edward Bulwer Lytton, described Denley and his business thus

> There were to be found no popular treatises, no entertaining romances, no histories, no travels, no "Library for the People," no "Amusement for the Million." But there, perhaps, throughout all Europe, the curious might discover the most notable collection, ever amassed by an enthusiast, of the works of Alchemist, Cabalist, and Astrologer. The owner had lavished a fortune in the purchase of unsaleable treasures. But old D[enley] did not desire to sell. It absolutely went to his heart when a customer entered his shop; he watched the movements of the presumptuous intruder with a vindictive glare, he fluttered around him with uneasy vigilance; he frowned, he groaned, when profane hands dislodged his idols from their niches.[5]

The Catherine Street shop must have seemed a veritable treasure trove to the young Hockley. In addition to items gleaned from sale rooms and

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4. As often observed, it seems unlikely that Westcott's declaration was meant to be taken literally, given that Hockley had died three years before the Order was founded in 1888. Westcott made the statement in the "Official History Lecture," of the Order, which has been published as Appendix G of Francis King's, *Ritual Magic in England*, London, Neville Spearman, 1970, pp. 212-17.

5. This fictionalised account was given in the "Introduction" to Lytton's novel *Zanoni*. See: Edward Bulwer Lytton, *Zanoni*, Philadelphia: Lippincott, 1874, p. x.

estates around the Home Counties, Denley had not long earlier acquired the extraordinary collection of books and manuscripts that had belonged to Ebenezer Sibly (1751-1799), the physician and, astrologer who wrote voluminously on occultism and fringe medicine.[6] Although by Lytton's account Denley was loathe to sell his treasures, he could be generous in allowing people to borrow them, and it was he that had loaned Francis Barrett the books and manuscripts that formed the basis of his pastiche, *The Magus*. There is no doubt that Hockley took advantage of his employment with Denley to develop and expand his own occult interests, and made ample use of the material at hand.

The exact nature of Hockley's position with Denley remains unknown, although most likely it was that of a general assistant: cleaning, serving behind the counter, sorting stock, and doing whatever other tasks Denley set for him. In the course of his duties Hockley might have discovered a facility for book-keeping, as later in life he gave his profession as "Public Accountant," but he is of course best remembered for the manuscripts that he produced during his employment with Denley.

Whilst we know that Hockley did eventually create some of these manuscripts "to order" for Denley and his clients, the bulk of those that he made were for his own use—as attested by the fact that they were still in his library at the time of his death.[7] The manuscript entitled "Occult Spells" was one of these. It was probably the third or fourth occult manuscript to have been started by Hockley, and if one reckons its age from the time that he

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6. Sibley edited and wrote a number of works, the best known of which were his *A New and Complete Illustration of the Occult Sciences*, London, C. Stalker, 1784 & *A New and Complete Illustration of the Celestial Science of Astrology*, London, W. Nicoll, 1784.

7. Most of the manuscripts prepared by Hockley for resale appear to have been direct copies of existing works, however Dietrich Bergman, the editor of the Teitan Press edition of Hockley's *A Complete Book of Magic Science*, informs me that it now appears that this was actually a composite work created by Hockley himself. In the course of preparing the text, Dietrich had commented on the similarities between the *Book of Magic Science* and earlier occult works, but had assumed that if, as seemed likely, it was a composite text, then it had been created by an earlier author, whose work Hockley had copied. However, it has since come to his attention that in a letter to his friend Herbert Irwin, Hockley specifically mentioned that he had "made up the MS [of the *Book of Magic Science*] from other sources" at the bookseller Denley's suggestion. Letter, Frederick Hockley to Herbert Irwin, 18 June, 1874, reproduced in John Hamill, *The Rosicrucian Seer* (Revised Edition: Teitan Press, forthcoming), p. 39.

started writing it (as Hockley did), then it is either the second or third earliest example of his work known to have survived.[8]

In his detailed survey of the Hockley manuscripts, "Secret Writing: the Magical Manuscripts of Frederick Hockley," R. A. Gilbert could find references to only two seemingly earlier manuscripts by Hockley: "Habai, Containing the Nature and Offices of Spirits, Mystic Incantations ... extracted from scarce and valuable works" (1825), and "Magia de Profundis seu Clavicula Solomonis Regis et Theurgia Goetia" (1828).[9] A third manuscript, "Journal of a Rosicrucian Philosopher from April 30th to June 15th 1797," is dated 1829, the same year as "Occult Spells." "Habai" is only known from a reference to it in an 1884 letter from the manuscript's then owner, one E. D. Ewen, to F. G. Irwin, but has since vanished without trace. The "Clavicula Solomonis," "Journal of a Rosicrucian Philosopher" and "Occult Spells" were all kept by Hockley and sold off at the time of his death.[10] From there the "Clavicula Solomonis," eventually found its way into the library of the Wellcome Institute, and the latter two into the private collections where they currently reside.

It is not difficult to envisage the circumstances in which Hockley commenced writing his manuscripts. A young man, still in his teens, and with a fascination for the occult, he suddenly found himself in the midst of what must surely have been one of the finest collections of books and manuscripts on the subject in private hands in England. In those pre-electronic days, the only way Hockley could gather and store the information that they contained was to either buy the originals—many of which were even then expensive rarities—or to make his own handwritten copies of them.

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8. In the instances where Hockley did date his manuscripts, he seems to have indicated the year in which he commenced work on them, rather that in which they were completed. Thus internal evidence in "Occult Spells" suggests that he was still adding to the text at least a decade after starting it in 1829.

9. From R. A. Gilbert notes for the revised version of this which is to be published in the new edition of John Hamill's *The Rosicrucian Seer*, York Beach: Teitan Press, forthcoming.

10. Most of Hockley's library was acquired and dispersed by the occult bookseller and publisher, George Redway. The main sale catalog was Redway's "List of Books Chiefly from the Library of the Late Frederick Hockley, Esq., Consisting of Important Works Relating to the Occult Sciences, Both in Print and Manuscript," George Redway, London, 1887. All three manuscripts mentioned here were listed in that catalogue, "Clavicula Solomonis" being item 102, "Journal of a Rosicrucian Philosopher" item 103, and "Occult Spells" item 112.

From the outset Hockley spent what he could on books—eventually amassing a significant collection including many rarities—but his wages as a bookseller's assistant would have been nugatory, and so he also began making his own manuscript copies. As mentioned above, one of the first texts that he copied was the *Clavicula Solomonis Regis* (*The Key of Solomon the King*) a work that is one of the corner-stones of Western magical practice, but was then of considerable rarity.[11] Sensibly enough, the other two texts he started were compilations. We know nothing of the first of these, "Habia," other than what can be gleaned from its extended title: that is that it comprised material on "the Nature and Offices of Spirits, Mystic Incantations [etc.]" that Hockley had "extracted from scarce and valuable works."

No such difficulty presents with regard to the nature of the "Occult Spells" manuscript. It is apparent from both the title and the contents of this volume, that Hockley's intention was to record in it all the material on different spells, talismans, charms and such-like that caught his eye during the course of his researches. In so doing Hockley's primary concern was clearly with the information itself rather than its provenance, for his identification of sources is at best minimal. Still, in the course of transcribing and preparing the text for publication I have been able to identify a considerable number of the works from which Hockley drew, and the variety that they demonstrate is quite remarkable.

As might be expected many of Hockley's sources were works that at the time were considered to be "occult classics," books such as Richard Saunders' *Physiognomie, and Chiromancie, Metoposcopie* (1671), John Heydon's, *Theomagia, or the Temple of Wisdome* (1663); William Ramesey's, *Astrologia Restaurata or Astrology Restored....* (1653); Henry Cornelius Agrippa's *Three Books of Occult Philosophy* (1651), William Lilly's *Christian Astrology* (1647) and so on. Other well-known, but not specifically "occult" works that he made use of included John Aubrey's *Miscellanies* (1696), Thomas Lewis' *Origines Hebraeae; The Antiquities of the Hebrew Republic* (1724–25), and Leonard Howard's *The Royal Bible* (1761), whilst a few unlikely and genuinely obscure texts, such as

11. In his essay, "Clavicula Salomonis: A Hebrew Manuscript Newly Discovered and now Described" (1903) Hermann Gollancz, listed some half-a-dozen printed versions of the Clavicula Salomonis that had appeared before 1828, as well as a variety of manuscripts. By the early nineteenth century all were already of considerable rarity, and an English edition of the work did not begin to circulate until S. MacGregor Mathers' edition of 1889. See further "Clavicula Salomonis" in Hermann Gollancz, *Sepher Maphteah Shelomoh*, York Beach: Teitan Press, 2008, p. xix.

Thomas Joseph Pettigrew's *Bibliotheca Sussexiana* (1827), were plundered for the esoteric lore they contained. In addition to these printed sources Hockley also copied out a manuscript provided to him by a friend, Thomas Oxley, and almost certainly had recourse to other manuscripts, the identity of which I have not been able to ascertain.

The variety of sources from which Hockley drew when compiling "Occult Spells" is reflected by a massive disparity in the quality of their content. Truly they range from the sublime to the ridiculous, and even on to the absurd and contemptible. Thus we find one of the most significant Enochian invocations: the prayer said to have been uttered by Enoch to God in the course of the fifty days that he spent constructing his magical tables, nestled between a charm to determine "the name of the person you will marry" (useful only to virgins), and a positively poisonous-sounding "love powder." Far more misguided and repulsive, are the rituals involving corpse-worrying and animal sacrifice, most of which are taken from either Scot's *Discoverie of Witchcraft*, or the grimoire known as *Le Petit Albert*. Indeed right throughout the manuscript, the crudest examples of folk and sympathetic magic jostle uncomfortably alongside the carefully considered lore of astrology and high magic.

At first glance it seems particularly odd that a respected purveyor of the occult like Hockley should have assembled this somewhat unsavory mélange with such an apparent lack of discrimination. For we know that Hockley was not only immensely knowledgeable about the occult, but also maintained a healthy skepticism and keen sense of humor, which he applied to the texts under his gaze. This was, after all, the man who had efficiently dismissed Barrett's *The Magus* as an "an unacknowledged compilation from other Authors ....[with] ... all that is of real value is taken from C. Agrippa & the Clavis .... and an ancient Work on Telesmata." Of the part of Blavatsky's *Isis Unveiled*, that he read, he wrote cuttingly:

> It is certainly very interesting being a compilation, or rather a pillaging, from lots of Authors—or what I should say 'a selection of the notes contained in the works' of learned English writers & therefore already translated & so passed off as original extracts from Greek, Latin and foreign works—'and consequently a proof of her extensive and varied learning' for many of the learned translated passages were perfectly familiar to me—still the book is valuable & rather useful as a selection on Spiritual matters otherwise spread in many volumes but I am too

> unwell to tax my brains where I had read them but looking thro' the Contents of the Chapters she appears to bring up the common matters over & over again, but what I have read has not given me a single new idea that is in any way tangible only the incessant chatter about what they have seen done by others ....[12]

It beggars belief that someone with wit and discernment to write the above would actually take some of the more ludicrous and puerile recipes in "Occult Spells" at face value. But if not, then one cannot help wondering why Hockley went to the trouble of recording them? It certainly appears that his interest was not simply historical, for if that were the case he would surely have paid far more attention to the context and sources than he did. Another possible explanation, that the work is juvenilia: composed at an age when Hockley was still credulous and lacking sophistication, can be equally easily dismissed. Whilst there is no doubt that Hockley started the book in his teens, he clearly added to it over the course of many years, and some of the most absurd passages—drawn in particular from the *Petit Albert*—are at the end, rather than the beginning, of the manuscript.

The most likely explanation is that Hockley compiled the work for purely comparative purposes. We know that as Hockley's life progressed he became more and more preoccupied with the intricacies of spirit communication, and it may be that he assembled "Occult Spells" with the idea of gathering together in one place a great many examples of traditional lore concerning talismans, spells, and the spirits or entities who were generally thought to empower them. This does not of course mean that he necessarily found the individual texts to be remotely plausible or desirable, but simply that he set them down as examples of how others, throughout history and across cultures, had viewed the subject. Perhaps by garnering this information he hoped to identify patterns or pick up points useful to his own practice, which might have been neglected or overlooked if they were viewed in isolation. In such a case the whole truly would be greater than the sum of its parts, a few of which might objectively be viewed as worthless!

Throughout his life Hockley suffered from headaches and eyestrain, conditions that the present author can wholeheartedly attest are greatly

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12. Letter, Frederick Hockley to Herbert Irwin, 29 July, 1878, reproduced in John Hamill, *The Rosicrucian Seer* (Revised Edition: Teitan Press, forthcoming), pp. 64-66.

exacerbated by lengthy periods spent concentrating on ill-written manuscripts or books set in difficult fonts. As a consequence Hockley's own handwriting was not always as clear as it might have been. In the case of "Occult Spells" he was perhaps less careful than usual, as the manuscript was not intended for other eyes. He probably also had this in mind when he indulged himself with the use of various shorthand-like contractions and abbreviations, whilst dispensing with many of the niceties of punctuation. These quirks, combined with the archaisms, obscurities, mistranslations, and simple errors, have compounded to make the manuscript quite difficult to read.[13]

For this reason the publishers decided that rather than reproducing the manuscript in facsimile alone, they would also provide a transcription of the text. When engaged in preparing this it quickly became apparent that the best way to resolve some of the questions that arose as to the reading of some seemingly illegible words or phrases would be to determine the original source that Hockley had used, and restore them from there. Unexpectedly, I have had considerable success with this—thanks largely to the resources made available to me by Weiser Antiquarian Books—and perhaps less than half-a-dozen words remain uncertain. Having made the identification, I thought it appropriate to footnote the sources, allowing the reader to easier follow them up.

In the course of editing the text, I also had cause to check the spelling and meaning of many obscure terms, plant names, deity names and such like. In those cases where I judged that the average reader might be similarly unfamiliar with them, I have also added a brief explanatory footnote. Obviously these are just outline summaries, and should not be considered authoritative.

Similarly I have added translations of most of the less common non-English phrases and passages that appear in the text, with those renditions from the Latin having been kindly provided by my good friend, Frater Eiddek. On examining these texts it transpired that the grammar and orthography as set down by Hockley was often quite questionable—particularly with regard to the Latin - presumably an indication that either Hockley's sources were corrupt, or that he had mis-transcribed them due to his own lack of familiarity with

13. At first glance Hockley's handwriting can seem deceptively simple. Should anyone doubt it's difficulty I suggest that they pick any page from the manuscript at random, and start transcribing it word for word. I suspect it will not be long before they get stuck, and find that the process slows considerably.

the language.[14] In such instances we have not offered a "polished" translation, but simply tried to render the words in a way that is as close as possible to that which is expressed in the original language, without attempting to refine or overly-interpret it.

The same caveat also applies to the English of Hockley's text. As mentioned earlier, the grammar and punctuation of this is at best chaotic. In some cases this reflects archaic or peculiar constructions in the texts from which Hockley was working, in others the fault—if it be deemed such—can be laid squarely at Hockley's feet. For the most part I have resisted the temptation to "tidy" Hockley's text, and have simply left it as read. Where I have made changes, as when supplying the full lettering of a word that Hockley has abbreviated, I have usually followed the standard editorial convention of enclosing any addition to the text within square brackets. Hockley was also a devil for randomly interchanging the use of the conjunction "and" with the ampersand logogram ("&")—a trait that I too have acquired.

Even a cursory glance at the manuscript of "Occult Spells" will reveal that the work is unfinished, for Hockley has left a number of blank spaces into which he planned to copy drawings or diagrams from the texts that he'd used. This was by no means unusual for Hockley, a number of his other manuscripts have similar spaces that were left to be completed at some later date that never came. Fortunately in this instance it has not been difficult to identify the material that Hockley had planned to incorporate, and we have inserted this into the appropriate places in the transcription.

Finally I should reiterate the warning on the verso of the title page that this is not—and almost certainly never was—intended as a practical handbook. A number of the practices outlined are not only criminal and repugnant, but idiotic and counter productive. Most serious modern Western occultists would not for a moment contemplate a blood sacrifice, or any of the silly and ghoulish rituals involving animal body parts or fluids.[15] Similarly a sane

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14. In all probability a combination of both. Hockley himself is not known to have been a linguist, and although I sometimes refer to "Hockley's translation" in the footnotes, this should really be read as "the work of the unknown translator used by Hockley" or "the unidentified translation from which Hockley worked."

15. Aside from ethical and legal considerations, modern-day western practitioners generally regard the use of blood-type sacrifice in ritual as unnecessary, undesirable and potentially harmful to the magician, inviting a well-deserved "karmic kickback."

individual would probably sooner consume slime and sewerage than some of the noxious concoctions whose formulas are spelled out.

If this book has a practical purpose at all it might be likened to that of the base metal utilized by the alchemist in his pursuit of spiritual gold. Frederick Hockley took the base metal of these and similar texts, and used his own skill and knowledge to distill from them a vital essence. This essence not only fired his own system of scrying and angelic magic, but arguably gave life to the system of High Magic that became synonymous with the Hermetic Order of the Golden Dawn.

From a less exalted viewpoint, Hockley's "Occult Spells" is a curious historical document, which provides a fascinating overview of a particular facet of the material that was available to an individual who would play a seminal—if largely unacknowledged—role in the nineteenth century "Occult Revival." However the reader chooses to look at the book, I hope it is with enjoyment and edification.

Occult Spells

1829

The Table of the Sun *in his compass.*

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

The Mystic Seal of the Sun.*

* See MS Page 7. "The Mystic Seal of the Sun" to which Hockley refers can be found in a number of early occult texts. That reproduced above is from the Second Book of Henry Cornelius Agrippa's *Three Books of Occult Philosophy* (London: Gregory Moule, 1651), p. 246.

(MS Page 1)

Talismanic Magic

Of the Mystic Influence of the Seven planets corresponding to the Seven days of the week.

Of the Influence of the Sun on Sunday.

The most favorable time to obtain the Benignant rays and influence of the Sun is when it meets a concourse of Extraordinary Circumstances, and benign aspects of the Planetary Bodies.

In the First place it is necessary that the moon meets in Equal Number with the Sun which happens Every Five Years. (a).

It is necessary that the ☾ be new on a Sunday, The Sun making its Entry into the Sign Aries, Then the Favorable hour begins at the very moment the ☌ Takes place, and if an eclipse, then so long as it lasts will the time be favorable for making the Mystic Solar Talisman.

(MS Page 2)

The Second Influence happens when the Moon is new on a Sunday the Sun entering the First degree of Leo, and the person who is born on those favorable hours will be a privileged being of nature and they will have an Extraordinary Genius under him relative to the Arts and Sciences.

Of the Influence of the Moon
On Monday

The first favorable Influence of the Moon happens when she is renewed on a Sunday, the Sun entering the sign Taurus. Afterwards you must wait his third day which will correspond to the 3rd degree of ♉ the place of the Moons Exaltation.

The Second Influence is when she is renewed on a Sun the Sun entering the first degree of Cancer, then wait until she be in her ninth mansion that is on her ninth day which will be on Monday. Consequently the 1st, 8th and 15th hours of the Day are favorable to compose the Mystic Talisman of the Genie who are under the Influence of the Moon.

(MS Page 3)

Of the Influence of Mars on Tuesday

The first favorable Influence of Mars is when the ☾ is ☌ of the ☉ on a Sunday the ☉ entering the 1st degree of ♈. It is then necessary to wait until her 18th day. Which will be on a Tuesday because her 18th Mansion Corresponds to ♏ which is the domicile of Mars. Then the Sun and Moon will be equal in Number to the 18th degree of ♈ which is the place of ♂'s Exaltation.

The Second Influence occurs when the Moon is ☌ of ☉ on a Sunday the Sun entering the first degree of Aries then the 3rd and 18th of the Moon correspond each to a Tuesday and a Favorable Time.

Of the Influence of Mercury on a Wednesday

The first Influence of Mercury occurs when the ☾ is ☌ of ☉ on a Sunday. The ☉ entering the 1st degree of ♊ then the 1st Wednesday of the ☾ will be favorable for the operations of ☿

The Second Influence happens when the ☾ is ☌ on a Sunday ☉ entering the 1st degree of ♍ then wait

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(MS Page 4)

until she is in her 15th day corresponding to the 15th degree of ♍ which is the point of Mercury's Exaltation.

Of the Influence of Jupiter corresponding to Thursday

The first Influence occurs when the ☾ is ☌ of ☉ on a Sunday the ☉ entering the 1st degree of Cancer. Afterwards wait until she comes to her full, then she corresponds with the Sun at 15 degrees of Cancer the point of Jupiters Exaltation.

The Second Influence arrives when the Moon is new on a Sunday the ☉ entering the 1st degree of Sagittarius then wait until she is in her 19th Mansion corresponding to the degree of Sagittarius and to Jupiter.

Of the Influence of Venus on Friday

The First Influence of Venus Occurs when the ☾ is ☌ ☉ on Sunday, the ☉

entering the 1st degree. Of ♓ then wait until she is in her 17th Mansion which corresponds to this sign ( ) that is when she is in her 27th day and the

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(MS Page 5)

Sun in the 27th degree of Pisces which is the place of Venus's Exaltation.

The Second Influence is when the ☾ is new on a Sunday ☉ entering the 1st degree of ♉ then the first following Friday of the Moon will be favorable to the Operations of Venus.

Of the Influence of Saturn on Saturday

The First Influence of Saturn, is when the ☾ is ☌ ☉ on Sunday the ☉ Entering the 1st degree of ♎ and then you must wait again the day and hour when the Moon arrives to her last quarter, corresponding to the ☉ in the 21st degree of ♎ the Exaltation of Saturn.

The 2nd Influence takes place when the Moon is renewed on a Sunday. ☉ entering the 1st degree of ♑ then it is necessary to observe the day & hour that the ☾ comes to her last quarter making her entry into her 22nd Mansion or house which Corresponds to Capricorn.

(MS Page 6)

Inference

The result of this is, that Philosphers and Wisemen ought well to observe the Influence of the Stars; and when a favorable opportunity is approaching, to prepare beforehand to profit by it, opportunely and seasonably in order to operate with success in the Mysteries of the Planets, that govern or Influence the Time.

He who desires to draw the celestial Influences ought never to have pronounced or written what he shall have conceived and decided on in his Spirit relative to the Subject. There is but One God and Genius of the Soul who knows our thoughts.

The Wicked Evil Genius can only know it, when we pronounce it. For if your wicked Genius gets to penetrate or know your design, he and they will provoke and raise all the incidents and obstacles they possibly can to make your design prove abortive and fall to the Ground.

(MS Page 7)

Explanation of the Mysterious Seal of the Sun

According to the traditions of the Egyptians and Arabs the Ancient Astrologers composed the Mystic Seal of the Sun, in the First degree of Aries. That is the moment he enters into the first degree of that constellation which occurs every year about the 20th March. And arrives at the point of his exaltation.

The Talisman contains 6 numbers enclosed in a Square Figure corresponding to the Number 4. These two Numbers form the No. 10 the Emblem of Unity and of the Circle Each Column contains 6 squares the Total of which is 36 corresponding to the 36 faces of the Heavens and to the 36 Geniis ruling over the sphere according to the system of the Egyptians.

The Number 36 is the half of 72 which is the Number of the 72 Genie who Govern the 72 quires of Heaven. According to the System of the Cabalists.

Each of these Squares contains a Mystical No. If you add all these Nos either horizontally, vertically or diagonally you will in Every way have 111. Which

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(MS Page 8)

is the Mysterious Seal of the Sun, and if you add the 6 that is 6 times 111. You have 666 which is the No. of the Beast ( ). According to the Revelation of Saint John. This is the wisdom. It is said that with this Seal one may guard and Save oneself from adversities and that Every person ought to have it.

The Attribute to this Talisman is Marvellous Virtues. The person who bears it about him will be very happy and fortunate in all his Enterprizes, he will be esteemed by every one and obtain the favors of the Great, and No human power can hurt him, and All Invisible powers will fear him.

The following passage from Abenpharagi of this Seal with the manner of the Arabian Astrologers prepared this Talisman according as it is related by Kirker.[1] ( )

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1. The material attributed to "Abenpharagi" is originally from *Oedipus Aegyptiacus* by Athanasius Kircher (Rome, 1652-4, Vol. 2, Pt. 2, p. 75). However Hockley almost certainly translated it from the excerpt given in *Origine de tous Les Cultes ou Religion Universelle*, by Charles-François Dupuis, (Paris: H. Agasse, 1794), Vol. III, p. 346, where the quote appears in its entirety. It is noteworthy that Hockley has used the French form of Kircher: Kirker, which he is unlikely to have done had he recourse to the original Latin volumes.

Take Six Drachms of Pure Gold (ie the metal of the Sun) and make a round plate of it upon which you will make a Table characteristic of the Seal. On the day and hour when the Sun is found to be in the degree of his Exaltations ie toward the 16 degree of ♈ that done you must warm it in the

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(MS Page 9)

vapours or form of Saffron and wash it in rose water in which you will have put a dissolution Muscus and of Camphor. Then wrap it in a piece of Silk of Saffron color. Wear or Carry it upon you, it will render you happy and fortunate in all your Enterprizes, every body will fear you, you will obtain from Kings, princes and Inferiors all you wish and desire, either by demanding or asking for it yourself. Or by the Interposition or assistance of him. You may please to send to them. Also you will find what you have lost, and God will Spread his blessing upon you and over all that belongs to You. This figure of the Sun is his Seal wherein is his character which ought to be engraved on the reverse side, it contains a Great Secret (est Magnum Secretum) they call it creator, Light, perfect, powerful, Mighty, Glorious, life. Virtue, Brilliant, Radiant. The angels of the Sun are R[sic] Anael and Raphael ( )

(In making the Talisman of the Sun You must take the metal Stone or skin of an animal under the Sun, You must write with the Feather and Blood of a Bird of the Sun, perfume it with the Solar drugs etc and Light the fire with wood sacred to the Sun. and so of the others)

(MS Page 10)

Rabbi Solomon on the Effects
Of the Moon in her passage thru the Zodiac
In the Construction of Eltesmo.

In the Head of Aries her influence Indicates prosperity in Voyages Business etc.

In the Middle of Aries she gives riches and the discovery of Treasures.

In the Head of the Bull the ruin of Buildings, Fountains, Breach of Friendship and Marriage contracts.

25 minutes after she has passed the Sign of the Bull she provides perfect health and a desire to acquire Science, obtains the Favor of Persons of dignity, and if ♂ with ♀ excellent to cause Love.

The Moon ☌ with Castor & Pollux she gives great Success and Invulnerability to those who wear the Talisman.

Entering the Sign Cancer if in good aspect with ♃ and ♀ or ☿ the Talisman will be favorable to Love Gaming and the Discovery of Treasure.

When entering Leo if she is in aspect to ♄

(MS Page 11)

She exerts a fatal Influence on all undertaking. On the contrary being advanced in this Sign she is liberal in all kinds of Prosperity and continues so through Virgo. Especially if not aspected by ♄. She is then very good for Gamesters Lovers and Aspirers to honor.

Entering Libra she favors much the Search after all kinds of Treasure Metals and fountains and when she is passed into Capricorn she is Invisible to Travellers and married people.

In Capricorn if favored by Jupiter or Venus She influences health and the love of the Fair sex—Gives peace to married People.

In Pisces if not afflicted by Saturn she governs health honor and success in Gaming.

(MS Page 12)

An Excellent way to get a fairy

In the Ashmolean Manuscripts in the British Museum there is the following conjuration to get a Fairy.[2]

First get a Broad square chrystal or Venice Glass in length and breadth 3 inches. Then lay that Glass or crystal in the Bloude of a white hen 3 Wednesdays and three Fridays, then take it out and wash it with Holy oak[3] and fumigate it. Then take three hazel sticks or wandes of a years growth, pill [sic. peel?] them faire and white, and make so long as you write the spirit or Fairies names which you call three times on every sticke, then burye them

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2. The original conjuration was included in a collection of alchemical papers, then housed in the Ashmolean Museum at Oxford, and now at the Bodleian (8259, 1406, 2). Hockley may have had access to these, or he may have relied on the version published in Thomas Percy, Bishop of Dromore, *Reliques of Ancient English Poetry* (London: J. Dodsley, 1765), Vol. III, p. 267, a work that was well-known to antiquaries.

3. The original text has "Holy aq." — viz. "Holy Aqua" ("Holy Water").

under some hill, where as you suppose Faeries haunt. The Wednesday before you call her, and the Fridaye following take them uppe and call her at 8 or 10 or 3 of the clock which be good planets and hours for that time, but when you call be clean in life and turn your face towards the East when you have her bind her to that Stone or Glass.

(MS Page 13)

A Call for the Chrystal
Given me by Mr. T. R. Oxley[4] Aug 28th, 1834

I conjure and constrain, I conjure and command You Spirits Peniel, Penael, Raphael, Dormiel by the name of the Great God and Creator of all things. Tetragrammaton, Adonay, Jehovah that you show truly unto me in this Glass whatever I desire inasmuch as it pleaseth God to allow of his Infinite Mercy and Goodness. Amen

Discharge

Ye Spirits inasmuch as Ye came and entered herein the name and by the permission of God, in his Holy Name Ye may depart Home Again when we call you. Amen.

(MS Page 14)

Onimancy or the Observations of Uriel
From Saunders, Physiognomy[5] folio London 1671
(Call the Schemham-Maphora)

Take a young boy or Girl a virgin, and upon the nail of their right hand or in the palm of their hand put some olive oil. But the Oil of Walnuts mingled with Tallow or Lamp black is best.

If it be for money or things in the Earth turn their face towards the East. Uriel

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4. This is presumably Thomas Oxley (1789?-1851) the astrologer, with whom Hockley is known to have had a correspondence: see Owen Davies, *Witchcraft, Magic and Culture 1736-1951* (Manchester: Manchester University Press, 1999), p. 241.

5. Richard Saunders, *Saunders Physiognomie, and Chiromancie, Metoposcopie* (London: H. Brugis for Nathaniel Brook, 1671).

If it be for the discovery of persons who have committed some fault, or for some person that you would know out of affection, turn their face towards the South where is observed the Angel.

If it be for a Robbery or theft committed in the night and it be desired to know the thieves, or where they have deposited the Stolen Goods turn the child's face towards the West. Asiriel.

But when it is a murder and you would know the murderer turn the face towards the north and observe the Angel Gediel.

(MS Page 15)

Coscinomancy

This is a very Ancient practice as Theocritus in his 3 Idyllion mentions it.[6] It is done with a sieve wherein a pair of tongs or Forceps are put into the Middle of a Circle and Each side of the Tongs is put upon the Nails of the Thumbs of the persons who look upon each other. Yet some put them upon the Nails of the Middle finger they call by the name and surname those whom they suspect guilty of the theft and after they have pronounced their names said these words.

Dies Mies Jeschet Benedefet Dovuima Enetemaus.[7] And then the sieves shakes and moves and falls upon him that hath pronounced the name of the Guilty person if of the Two which have been named there be neither Guilty the sieve names not at all — (according to Pictorius)

Great care must be taken to put the Tongs or Shears upon the Middle of

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6. Hockley here refers to a passage in *Idyll*, III, 31, of Theocritus, the third century BCE Greek bucolic poet. See: *The Idylls of Theocritus, Bion, and Moschus* .... translated by J. Banks (London: Henry G. Bohn: 1853), p. 19.

7. A version of this ritual of divination, including a variant of the words of power "Dies Mies Jeschet Benedoefet Dowima Enitemaus" can be found in Chapter xxi of Vol. II of the *Opera Omnia* of Cornelius Agrippa (Lugduni: per Beringos fratres, [ca 1600]) in the section attributed to Peter d'Abano. It also appears in various versions of *The Key of Solomon the King*, see for example Chapter IX of Book I of the S.L. MacGregor Mathers translation (London: Kegan Paul, 1909, p. 44), where the phrase is given as "Dies Mies Yes-chet Bene Done Fet Donnima Metemauz." Éliphas Lévi referred to the phrase as "great invocation of Agrippa." It is quoted by Waite in his *The Mysteries of Magic: A Digest of the Writings of Éliphas Lévi* (London: Kegan Paul, 1897, 2nd Edn.), p. 217, where he gives it as "Dies Mies Jeschet Boenedoesef Douvema Enitemaus."

the Nail (according to Belot[8]).

It is sometimes practiced by suspending the sieve by a Thread or fixing it to the points of a pair of Scissors giving it room to turn.

(MS Page 16)

Alectoromancy

Make a circle and divide it into as many divisions as there are letters in the Alphabet. That being done take as many wheat corns which must be placed one upon every letter saying this verse[9]:

Ecce enim veritatem.[10]

Then take a young cock or cock chicken all white cut of his claws and cause him to swallow them together with a little scroll of Parchment made of lamb skin whereon shall be written מריאלבי and holding this cock he must say,

O Deus creator omnium, qui firmamentum pulchritudine stellarum formasti, constituens eas in signa et tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequentur effectum. Amen.[11]

This prayer ended in putting the Cock into the circle he must say these two verses taken out of the Psalms

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8. The French ecclesiastic Jean Belot wrote a number of works that touched on subjects such as astrology, chiromancy, divination and such like. I have not been able to ascertain to which work Hockley here referred, but it was most likely his *Instruction Familière et très facile pour apprendre les sciences de chiromancie et physiognomie....plus un discours atrologique* (Paris: N. Roussel, 1619) or its revised edition: *Familière instuctions pour apprendre les sciences de chiromancie et physionomie..* (Paris: l'autheur, 1619). See further: Lynn Thorndike, *The History of Magic and Experimental Science*, Vol. VI (New York: Columbia University), pp. 508-509.

9. A number of authorities indicate that the twenty second chapter of *Instruction Familiere et tres facile pour apprendre les sciences de chiromance et physiognomie....* (*Op. cit.*) contains an Alectromantic ritual very similar to that described by Hockley. It may well be that this was Hockley's source, or that he took it from another work that had made use of Belot's book, as many did.

10. "Behold then the truth."

11. "O God, creator of all, you who have formed the heavens in the beauty of the stars establishing them in their signs and times, pour your goodness on our works, so that through work on them they may be given a successful result. Amen."

Domine Dilexi[12] / 34 / Manadel
Domine Deus / 37 / Ariel[13]

(MS Page 17)

Now the cock being thus placed it must be observed from what letters he eats the Grains and keep putting others instead of them because in some names and words the same letter is used twice or thrice then having observd [sic] and put these letters together he shall find the name of him he desires to know whatsoever be the occasion.

It was thus Libanius and Iamblicus sought who should succeed the Emperor Valens and The cock answering to the letters ΘΕΟΔ they concluded upon Theodore but by a mistake instead of Theodosius.[14]
Note Either the Sun or Moon must be in ♈ or ♌.

(MS Page 18)

Dactyliomancy

This Divination is performed by rings put on the nails of the Fingers made when ☉ enters ♌ and the ☾ in ♊, ☿ also in ♊ or else they were to be made ☉

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12. Psalm 25 (26), Verse 8: "Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae" ("I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.")

13. Psalm 79 (80), Verse 8: "[Domine], Deus virtutum converte nos et ostende faciem tuam et salvi erimus." ("O God of hosts, convert us: and shew thy face, and we shall be saved.")

14. Hockley here refers to a well-known tale of the use of Alectromancy set in the latter years of the Roman Empire, during the reign of Flavius Julius Valens (328-378 CE). In essence the story tells that Valens had asked the renowned magician Iamblichus to discover who would be his successor as ruler of the Empire. Iamblichus chose Alectromancy as the method of divination. Despite several attempts, the bird always pecked at the grains for the letters that spelled out "Theo." This was unsatisfactory, as there were a number of possible contenders with names like "Theodotus," "Theodorus," or "Theodectes." Determined that he would not have his position usurped, Valens then ordered the execution of all possible contenders with these names. Disgruntled by the ambiguity of the prognostication, he also ordered a campaign to suppress astrologers, oracles, soothsayers and other magical philosophers. Iamblichus took his own life, rather than accept whatever punishment the Emperor was likely to order for him. Ironically the Emperor was succeeded by a person bearing a name starting with "Theo" whom he had overlooked: "Theodosius."

in ♐ ☾ in ♏ ☿ ♌. They were made of Gold, Silver, Copper, Iron, Lead. See the History of Gregory of Tours.[15]

It was also performed by holding a ring, suspended by a fine thread over a round table on the edge of which was marked the alphabet, the ring in shaking or vibrating over the Table stopped over Certain of the letters, which being joined together made the required Answer.

In the first place the ring was to be consecrated with Great Mystery. The person holding it was to be clad in linen Garments to the very shoes, his head was to be shaven all round & he was to hold Vervain[16] in his hand, preceeded by a formulary of Prayers.

The Whole of this Mystic process is given in the 29th Book of Ammianus Marcellinus.[17]

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15. Presumably the *History of the Franks*, by Gregory of Tours (ca 539-594 CE). Whilst there are a number of references to divination in the History of Tours, I have been unable to locate that to which Hockley refers.

16. Vervain (Verbena officinalis) the "sacred herb" of ancient Rome, used for the cleansing of homes and temples, and also said to have various therapeutic properties.

17. Ammiani Marcellini, *Rerum Gestarum libri qui supersunt*. Numerous editions exist of this classic text, often known as the *Res Gestae*, any of which could have been used by Hockley. The passages in question read:

29. "Construximus", inquit "magnifici iudices, ad cortinae similitudinem Delphicae diris auspiciis de laureis virgulis infaustam hanc mensulam quam videtis, et inprecationibus carminum secretorum choragiisque multis ac diuturnis ritualiter consecratam movimus tandem: movendi autem, quotiens super rebus arcanis consulebatur, erat institutio talis.

30. conlocabatur in medio domus emaculatae odoribus Arabicis undique, lance rotunda pure superposita, ex diversis metallicis materiis fabrefacta. cuius in ambitu rotunditatis extremo elementorum viginti quattuor scriptiles formae incisae perite, diiungebantur spatiis examinate dimensis.

31. ac linteis quidam indumentis amictus, calceatusque itidem linteis soccis, torvlo capiti circumflexo, verbenas felicis arboris gestans, litato conceptis carminibus numine praescitionum auctore, caerimoniali scientia supersistit cortinulae sacerdos pensilem anulum librans, sartum ex Carphathio filo perquam levi, mysticis disciplinis initiatum: qui per intervalla distincta retinentibus singulis litteris incidens saltuatim, heroos efficit versus interrogationibus consonos, ad numeros et modos plene conclusos, quales leguntur Pythici, vel ex oraculis editi Branchidarum.

32. ibi tum quaerentibus nobis, qui praesenti succedet imperio, quoniam omni parte expolitus fore memorabatur, et adsiliens anulus duas perstrinxerat syllabas ΘΕΟ cum adiectione litterae postremae, exclamavit praesentium quidam, Theodorum praescribente fatali necessitate portendi. nec ultra super negotio est exploratum: satis enim apud nos constabat hunc esse qui poscebatur".

(MS Page 19)

Clidomancy

This divination is performed by a Key about which was written the name of the suspected person, upon paper which key was tied to a Bible and all was born (sic) upon the nail of the ring finger of a Virgin who held all hung by a Thread which she had spun on purpose and said softly this verse 3 times.

Exurge dom [ine]: adjuva nos [et] redime nos propter nomen sanctum tuum[18] ⁄

These things being performed if the key and book turned it was certain the accused had committed the thing, if there was no turning it declared him Innocent.

Some of the Ancients added the 7 Psalms with the Litanies and the Secret prayers which were pronounced high and which were formidable because of

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These have been translated by J. C. Rolfe in Ammianus Marcellinus, *The Roman History, Vol. III: Books 27-31* (Harvard, Loeb Classical Library, 1939), pp. 206-7, as follows:

29 "O most honoured judges, we constructed from laurel twigs under dire auspices this unlucky little table which you see, in the likeness of the Delphic tripod, and having duly consecrated it by secret incantations, after many long-continued rehearsals we at length made it work. Now the manner of its working, whenever it was consulted about hidden matters, was as follows.

30 It was placed in the middle of a house purified thoroughly with Arabic perfumes; on it was placed a perfectly round plate made of various metallic substances. Around its outer rim the written forms of the twenty-four letters of the alphabet were skillfully engraved, separated from one another by carefully measured spaces.

31 Then a man clad in linen garments, shod also in linen sandals and having a fillet wound about his head, carrying twigs from a tree of good omen, after propitiating in a set formula the divine power from whom predictions come, having full knowledge of the ceremonial, stood over the tripod as priest and set swinging a hanging ring fitted to a very fine linen and consecrated with mystic arts. This ring, passing over the designated intervals in a series of jumps, and falling upon this and that letter which detained it, made hexameters corresponding with the questions and completely finished in feet and rhythm, like the Pythian verses which we read, or those given out from the oracles of the Branchidae.

32 When we then and there inquired, 'what man will succeed the present emperor'?, since it was said that he would be perfect in every particular, and the ring leaped forward and lightly touched the two syllables ΘΕΟ, adding the next letter, then one of those present cried out that by the decision of inevitable fate Theodorus was meant. And there was no further investigation of the matter; for it was agreed among us that he was the man who was sought."

18. Exurge dom [ine]: adjuva nos [et] redime nos propter [*sic.* - per] nomen sanctum tuum: "Arise, lord / Lord: help us [and] redeem / rescue us by means of your holy name."

the repetition of the Mystic Names of God contained therein, and when they pronounced the name of the Thief, the Key and book turned. If there was an impression formed upon him of key, or else he lost an Eye and this was to

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(MS Page 20)

be performed when the Sun or Moon were in Virgo.

This is also used for finding out the Name of a future husband or Spouse by taking a Small Bible and a Key and having opened to Solomon's Song Ch. 8 v 6-7.

6. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the Grave, the coals there of are coals of fire, which hath a most Vehement flame.[19]

7. Many waters cannot quench love, neither can the flood drown it; if a man would give all the substance of his house for love and would be utterly condemned.[20]

Place the wards of the key on those two verses and let the bow of the key be about an inch out of the Top of the Bible then shut the Book and tie it around so as the key will not move, then suspend the Bible by putting the Middle finger of the right hand under the bow of the key. And the other person in like manner on the other side of the bow of the Key who must repeat those verses after the other's saying the Alphabet One letter to each time repeating them—hold the Bible Steady and when you arrive at the appointed letter the Bible will turn around

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(MS Page 21) *[blank]*

(MS Page 22)

Of the Spirits of the Four Quarters
/ Saunders[21]

The Spirit of the East, Raphael, Princes Miel Seraphiel. These Spirits are observed torwards the East on Wednesday the 1st hour and the 8th and at night

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19. From the *Song of Songs* (*Song of Solomon*), 8:6.

20. *Op. cit.*, 8:7.

21. Richard Saunders, *Saunders Physiognomie, and Chiromancie, Metoposcopie, Op. cit.*

the 3rd and 10th hour they appear as Kings or Beautiful Young Men. They are extremely subtil[22] and fit for the science of alchemy.

The Genii of the West is Uriel, his 3 Princes are Cassiel, Sachiel, and Assasiel, they are the helping Spirits in Onimancy[23] they are very intractable and in-docile.

The Spirit of the South. Gargatel is called by the Ancient Rabbis Camael. One of the Seven Angels which stand in the presence of the Almighty his character is to be seen in the works of Rabbi Joseph Castiliensis[24] in form of a Triangle and in the three angles this name כמאל Camael Which is said to be fortunate upon arms being drawn upon

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(MS Page 23)

Parchment made of the Skin of a Hewolf or HeGoat when ☉ enters ♈ on Thursday, the 1st hour of the day.

Some Cabalists say it is Michael that Governs the Fiery region towards the South. They appear in royal robes holding sceptres often riding on a Lion or Cock. Their robes are of red or Saffron color and most commonly they assume the Shape of a Crowned Queen.

The Spirit of the north is Gabriel, his Princes are Samael, Madiel, Mael. Their appearance is like unto Kings having green or Silver robes or like little children or women. They command the minds and enrich those who live by Shipping.

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22. Archaic form of "subtle."

23. Onimancy (also Onycomancy) is a quite complex form of divination based on observation of the angel Uriel.

24. Rabbi Josephi Castiliensis was the name under which Joseph Gicatilla (1247-1304) wrote his important Kabbalistic treatise: *Sha 'arai Orafi* (*Gates of Light*). The work was translated into Latin by Paulus Ricius, and published as "*Rabbi. Josephi Castiliensis Porta Lucis*" (Augsburg 1516). It proved to be highly influential, this being the first time that a lengthy kabbalistic text had been translated and published in a language that was accessible to most Christian scholars.

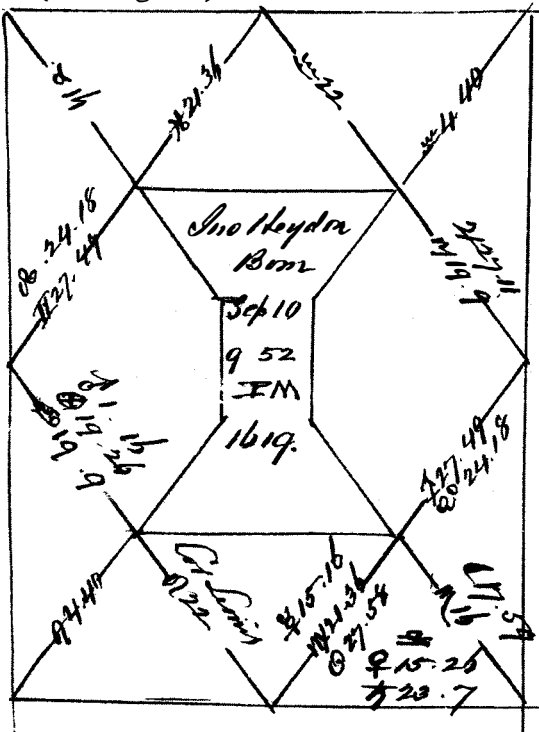
(MS Page 24)

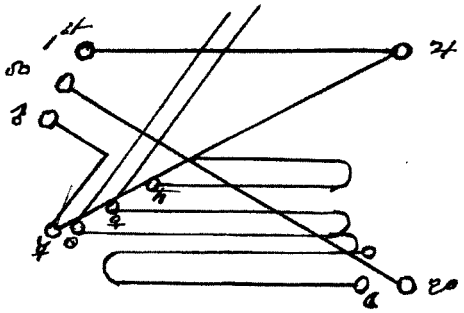
The Names—Rulers—Genies and Characters of the Geomantic Symbols (Heydon)[25]

Fig.	Name	Ruler	Genius	
	Puer	Barzabel	Matchidael	The Boy
	Albus	Taphthartharath	Ambiel	The White
	Populus	Hasmodi	Muriel	The People
	Amissio	Kedemel	Hasmodel	The Loss
	Fortuna Major	Sorath	Vecchiel	The Greater Fortune
	Puella	Kedemel	Lucid	The Girl
	Rubeus	Barzabel	Bacchid	The Red
	Conjunctio	Taphthartharath	Hamaliel	Conjunction
	Acquisitio	Hismael	Advachiel	The Gain
	Tristitia	Zazel	Cambiel	The Sorrow
	Laetitia	Hismael	Annixiel	The figure of Joy
	Carcer	Zazel	Hanael	The Prison
	Cauda Dracon	Zazel and Barzabel	Zazel and Barbatel	Dragon's Head
	Fortuna Minor	Sorath	Verchiel	The Lesser Fortune
	Via	Hasmodi	Muriel	The Way
	Caput Drac	Hismael and Kedemel	Hismael & Kedemel	The Dragon's Tail

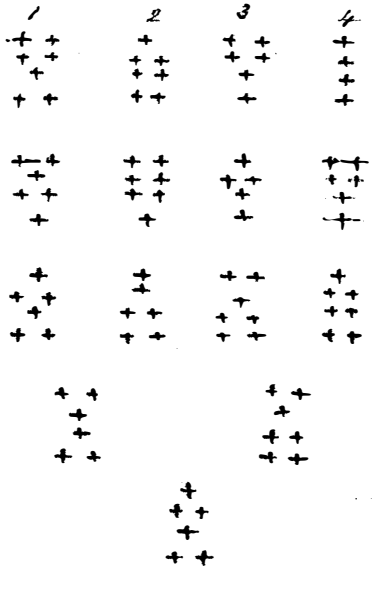
25. John Heydon, *Theomagia, or the Temple of Wisdome. In Three Parts, Spiritual, Celestial and Elemental. Conteyning the occult powers of the angels, of astromancy in the telesmatical sculpture of the Persians and Egyptians. The misterious virtues of the characters of the stars with the genii idea's and figures of geomancy upon Gamaher, &c. to which is added the resolution of all manner of questions, past, present, and to come.* ... (London: Henry Brome, 1663).

(MS Page 25)

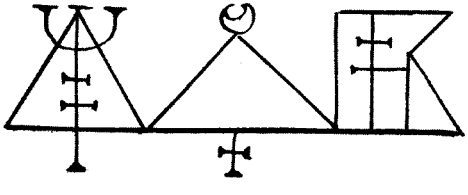




Heydon says this is the char[acter].
Of my Genius.
Malhiriel and Spirit
Taphza-Bnezelthar—Thaseraphimarah!!



This is Taffy's Character by Geomancy.



Albus in the 1st and his ruler and
Idea are of the Nature of ♊ and ☿ in
♍ and this is his character drawn
From the Figures.....

(MS Page 26)

Now you must observe that the figures of Astromancy and Geomancy agree harmoniously otherwise you can never make a Talisman, nor can you find in what characters the Angels rulers of Heaven and earth delight in. You must also observe that the Metal must be spermatic and Calloe before the Astral Angel will rest upon it.[26]

Angels of the Twelve Signs - Ramsay -[27]

♈	Malchidael	♎	Zuriel
♉	Asmodel	♏	Baraluel
♊	Ambriel	♐	Aduachiel
♋	Muriel	♑	Hanaeb
♌	Verchiel	♒	Gambiel
♍	Hamaliel	♓	Barchiel

(MS Page 27)

Of Elections to rid Houses or places from Evil Spirits (Ramsay c. 13. p. 151)[28]

See that the Moon be not in the Ascendant and that neither the ☾ nor ascendant be in ♋ ♌ ♏ ♒ but in some other Sign, and let the Moon separate from the Malefics and apply to the fortunes.

(MS Page 28)

Constellated Rings and Images for dreams[29]

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26. The information here appears have been taken from the section on the "Fixed Behenian Stars" in the magical manuscript by Dr. Rudd, catalogued as Harley 6482 in the British Library. Hockley certainly had access to the Rudd manuscripts, so he may have copied it directly from 6482, although he could also have obtained it from another source. The Rudd manuscripts are themselves composites, and Rudd attributes the information in this sentence to Paracelsus, but I have been unable to trace the source of the reference.

27. William Ramesey, *Astrologia Restaurata or Astrology Restored....* (London: Robert White, 1653). The name of each of the angels is given under its corresponding sign, in the chapter "Of the Nature, Signification, and Equality of the Signs ...," pp. 86-91.

28. William Ramesey, *Op. cit.*, p. 151.

29. This section appears as almost a paraphrase of a part of Chapter L of the Second Book of Henry Cornelius Agrippa's *Three Books of Occult Philosophy* (London: Gregory Moule, 1651), pp. 315-16. It may be that Hockley made his own translation from a Latin edition of the work, or made use of another secondary source.

Make an image of the Sun the Figure whereof must be a Man Sleeping upon the Bosom of an Angel ♌ or ascending the ☉ in the 9th house in ♈. Then write upon the Figure the name of the Effect desired and in the hand of the Angel the name and Character of the Intelligence of the Sun. Michael.

Let the same Image be made ♍ Ascending ☿ symbol being fortunate in ♈ in the 9th.

Or ♊ Ascending Mercury fortunate in the 9th in ♒ in Good aspect or reception of ♄ and write the name and Character of ☿ upon it Raphael.

Let the same be made ♎ ascending ♀ being received from ☿ in ♊ in the 9th and write upon it Anael and such.

Or make the same Image ♒ Ascending ♄ fortunately possessing the 9th in his Exaltation and write upon it the Character and name of Cassiel.

(MS Page 29)

You can also make it ♋ Ascending the ☾ being received by ♃ and ♀ in Pisces and being fortunately placed in the 9th and write upon it the Spirit of the Moon Gabriel.

The Rings for dreams are those of Sol and Saturn and the Constellation of them is when ♌ or ♒ ascend the Sun or Saturn in their exaltation in the 9th and the Moon joined to ♄ in the 9th or in that Sign which is the 9th house of the Nativity and engrave upon the ring the names of the Spirit of the ☉ or ♄ and by these rules you can constitute others but they must be purified by perfumes and the magnetic soul of the Operator.

(MS Page 30)

תפלין Phylacteries[30]

The word Phylactery is derived from the Greek φυλακτηριον properly sig. a preservative and in this sense has been used by various nations to protect them against Evil Spirits, diseases, dangers etc.[31]

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30. Phylactery is the Greek term for "tefillin," the leather boxes containing scrolls of parchment inscribed with bible verses that were worn on the arm and head during certain Hebrew ceremonies.

31. Sections of this chapter appear to be taken word for word from Pettigrew's notes on Hebrew mansucripts in Thomas Joseph Pettigrew. *Bibliotheca Sussexiana: A Descriptive Catalogue, Accompanied by Historical and Biographical Notices, of the Manuscripts and Printed Books*

The Jewish Phylacterics are of 3 kinds and consist of Portions of Scripture taken from the Pentateuch, selected according to the Situation for which hey are destined and written upon very fine vellum in a very small square character, with a particular kind of Ink. They are used for the head, arm and are also attached to door posts.

For the head, the Portions of the Pentateuch[32] selected are Exodus 13—2.10,11-16/Deut VI. 4-9, XI 13-21. These 4 portions contain 30 verses which are written upon 4 slips of Vellum separately rolled up and placed in 4 compartments and joined together in one small square piece of skin or leather, upon this is written the letter ש schin on the right side and on the other side שׁ from the case processed two thongs of leather which are so

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(MS Page 31)

arranged as to go around the head leaving the Square Case containing the passages of the Pentateuch above referred to in the Centre of the Forehead, the thongs make a knock at the Back of the head in the form of the letter ד Daleth. And then comes around again to the Breast.

The Philacteries for the head are called frontlets and the practice of weaving them appears to rest particularly upon these two passages

Exodus 13-9-2
Exodus 13-16

These Phylacteries are called

תפלין של ראש

Tephillin shel rosh, or the Tephilla of the Head.

תפלין שלי יד

Tephillin shel jad or the Tephilla of the Hand. These Philacteries are made in the same manner and folded as the others. But arranged in 4 columns. It is rolled up to a point and enclosed in a sort of case of the skin of a clean Beast a Thong of leather is attached to it and placed above the bend of the

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Contained in the Library of ... the Duke of Sussex ... in Kensington Palace [Vol. I Manuscripts], (London: Longman & Co., 1827), pp. xxxv-xxxvii.

32. The Pentateuch consists of the first five books of the Old Testament, also known as the Torah or "Law."

(MS Page 32)

left arm on the Inside that it may be near the heart according to the Command.

"And these words which I command thee this day shall be in thine heart Deut 6.6

After making a knot in the Shape of the letter Iod י the thong is rolled 7 times round the arm in a spiral form and terminates by 3 times round the Middle finger.

מזרזה Mezuzah, doorposts

The Philactery for the door posts is termed a Mezuzah and is composed in the same manner as the others with these verses 4 5 6 7 8 & 9 verses of the 6 Chapter of Deuteronomy. And the 13 verse of the 11 chapter of Deuteronomy inscribed on it.

This scrip of vellum is enclosed in a reed or case and on it is written the word שדי schadai which is one of the attributes of God.

The Jews affix these to the doors of their homes, chambers and most frequented places.

The word Mezuzah means door posts of a house but is also applied to these phylacteries.

(MS Page 33)

Lewis in his Antiquities of the Hebrew Republic,[33] Vol. 3 p. 320 has described from Bartoleceus Bibl: Rabbin (1553)[34] many particulars relating to them.

"Many are the niceties in the method of making them. The parchment must be taken from the skin of a Clean beast and it becomes impure and profane if a Christian dresses it, but it receives a degree of Excellence when it has been destined to this use and in preparing it they said I design this for the making of Tephila their skin must be prepared with Great Art for the least

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33. Thomas Lewis,(1689-1749?). *Origines Hebraeae; The Antiquities of the Hebrew Republic* (London: Illidge & Hooke, 4 vols, 1724-25).

34. This reference is to material quoted from the massive bibliography of Hebrew literature by Giulio Bartolocci (1613-1687) and Carlo Giuseppe Imbonati (d. 1696) *Bibliotheca Magna Rabbinica de Scriptoribus, & Scriptis Hebraicis, Ordine Alphabetico Hebraice, & Latine Digestis.* (Four volumes, Rome 1675-1693.)

hole or defect made it useless. They are then written with slowness and Great Circumspection that these may work the least thing wanting to each letter and particularly to those that made the name of God.

They first fasten the philactery at the hand and afterwards that at the head for fear they should mistake. The strops serving to this use must be good—they must not mend or repair them when they are broken. They cannot fasten them till they have pronounced the Blessing.

"Blessed art thou O Lord God. King of

(MS Page 34)

the Universe who sanctifieth us his Commandments commandest us to place the תפלין Tephillin

Between the placing of the Tephillin of the hand and the Tephillin of the head it is not lawful to Speak when they take them off they put them in a Bag which thereby becomes sacred and must not be used for profane uses. They ought to be put on in the day/Except Sunday because the Sabbath is called a Sign and serves for a Philactery—Women and slaves are not obliged to wear them. It is not lawful to take them till a man has covered himself nor to wear them in Churchyards nor to carry a Burden on their heads and a great crime to commit any indecency.

Doctor Adam Clarke in his commentary on the Bible[35] (Exod 13.9) remarks that these Philacteries are no inconsiderable part of their religion they wore them as a Sign of their obligation to God, and as representing some future Blessings, hence they did not wear them on Feast days, nor the Sabbath because those days were in themselves Signs, but they always wore them when they read the law or when they

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(MS Page 35)

prayed and hence they called them Tephillin. Prayer Ornaments, oratories or incitements to pray.

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35. Adam Clarke (ca. 1762-1832), *A Commentary and Critical Notes on the Holy Bible Old And New Testaments Designed as a Help to a Better Understanding of the Sacred Writings.* (8 vols., Liverpool, 1810-26). Clarke was a Methodist theologian and his huge Bible Commentary, which took him 40 years to complete, has remained a much-used resource ever since its first publication.

From the same Authority we find that the Jews wore them for three different purposes.

1st. As Signs or Remembrances this was the Original design as the Institution itself sufficiently proves.

2nd. To procure reverence and respect in the Sight of the Heathen. This reason is Given in the Gemara Beracoth Chap 1. "Whence is it proved that the Phylacterics or Tephyllin are the strength of Israel".

Answer "From what is written Deut 28.10 All the people of the Earth shall see that thou art called by the name of the Lord יהוה Jehova and they shall be afraid of thee."

3rd. They use them as Amulets or Charms to drive away Evil Spirits. This appears from the Targum[36] or Canticles 8.3. His left hand is under my head to"

The congregation of Israel hath said I am

(MS Page 36)

Elect above all people because I bind my Philactery on my left hand and on my head and the scroll is fixed to the right side of my Gate, the third part of which looks to my bedchamber, that demons may not be permitted to injure me.

(MS Page 37)

Of the Spirits

Reginald Scott[37]

Jubanladace a mighty prince in the region of Thrones. He cometh unto such as follow national affairs and are carried forth into war and conquest he beareth always a flaming sword, and he is girded about having a helmet upon his head and appearing still before the party in the air, he must be solicited and Invocated with Chastity, Vows, fumes and prayers and this is his character.

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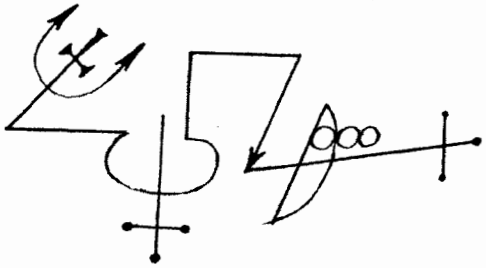
36. Targum: an Aramaic translation of the Tanakh (Hebrew Bible), most of which was written or compiled between the fifth century BCE and the early Middle Ages.

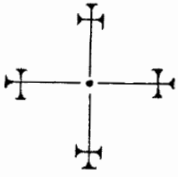
37. The passages that follow are drawn from the Fifteenth Book of the third edition of Reginald Scot's *Discoverie of Witchcraft* (1665). The piece has recently been reprinted as a separate volume under the title *Conjuration and an Excellent Discourse of the Nature and Substance of Devils and Spirits* (Hinckley: Society for Esoteric Endeavour, 2006.)



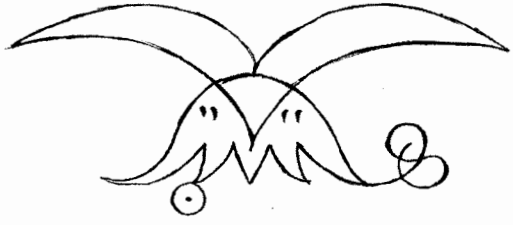
Pah-li-pah. One of the powers, accompanies such as are religious, Virgins, Hermits &c., he teacheth all the names and powers of Angels and gives holy charms against the assaults of Evil Demons he must be addressed by Prayer fasting,

(MS Page 38)

and Invocation with a Celestial Song out of the Canto's of Nagar. And this is his character.



Nalgah—appears to those who are devoted to the knowledge of Magic, teaching them how to exercise Infernal Witchcraft without danger and in despight[38] to the devils he must be sought by hours minutes constellations privacy and blood he hath a bow bent in his hand and a Golden Crown upon his head &c.



38. Obsolete spelling of "despite."

(MS Page 39)

[Urim & Thummim]

Various are the opinions of Commentators concerning the True meaning of these words the most probable seems to be that when Moses was commanded to put into the Breast plate the Urim & Thummim the meaning is he should choose the most precious set of stones and cause them to be polished with an elegance capable of increasing their natural luster.[39] Authors are no less divided in their conjectures concerning the manner in which God was consulted by Urim & Thummim. It appears probable it was done in the following manner.

The priest presented himself—over against the Mercy seat where the Divine Shekinah rested, with the Breast plate on and then God gave him an answer as he did Moses in an Audible voice which issued from the Mercy Seat.

(Dr. Leonard Howard[40] on Exodus 28)

"And he made the Breast plate of cunning work etc."[41]

(MS Page 40)

In this passage Moses is Silent with regard to the Urim & Thummim which sufficiently proves that they were not different from the stones of the Ephod and confirms the Explanation of those terms. (Dr. Howard)

Among the oracular communications of old under the Jewish Dispensation none have been involved in more obscurity than the revelation by Urim & Thummim. אורים ותמים And this as well with respect to the interpretation of the words and the manner in which the will of God was so discovered. The

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39. Urim and Thummim is a phrase found in the Tanakh ("Hebrew Bible") associated with the High Priest's breastplate (*Hoshen*), and particularly with divination.

40. Hockley is here referring to the Biblical commentaries by Dr. Leonard Howard (1699-1767) that were published in *The Royal Bible* .... (London: J Fletcher, 1761). "*The Royal Bible*" as it was known, was an immensely popular family Bible that went through 20 editions between 1785 & 1800. Oddly Howard was no paragon of Christian virtue: if anything he was a classic "wicked pastor." He started life as a Post Office clerk, joined the clergy, and became rector of St. George's, Southwark. He was regularly jailed for his improprieties—mostly financial—but is said to have been much loved by his parishioners.

41. The quotation is from Exodus, 39:8. In most translations the word "curious" is used instead of "cunning."

Septuagint in rendering them "Manifestation and truth" deviate from the literal translation which is "light and perfection" for this difference some have accounted by supposing the original words are not Hebrew but Egyptian.

As to the method whereby the oracle was communicated the opinions of Commentators are almost infinitely various. Discordant on every other point, they all agree in our leading Circumstance that it had a reference to the precious stones on the breast plate of the high priest on which were engraved the names of the 12 sons of Jacob. Either there was an unusual .... [continued on p. 64]

(MS Page 41)

Angel: a spiritual intelligent substance the first in rank and dignity amongst Created Beings, the word Angel is Greek and signifies a messenger. The Hebrew מלאך signifies the same thing.[42]

The Angels are in Daniel C. 4, V.13 called ישים or watchers from their Vigilance for the same reason they are in the remains of the Prophecy attributed to Enoch named Egregrori which word imparts the same in Greek.

Angel therefore in the proper significance of the word doth not impart the Nature of any being but only the Office to which they are appointed. Especially by way of Message or Intercourse between God and his Creatures in which same they are called Ministers of God.

That there are such beings as we call Angels that is certain permanent substances Invisible and Imperceptible to our Senses, endued with understanding and power. Superior to human Nature, Created by God and Subject to him as the

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(MS Page 42)

Supreme being ministering to divine providence in the Government of the world by his appointment and more especially attending the affairs of mankind is a truth so fully attested by Scripture that it cannot be doubted. Nay the Existence of Such Invisible beings was Generally acknowledged by Ancient heathens. the Greeks called them Demons, the Romans, Genies or

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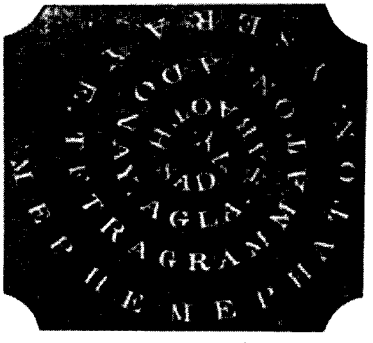
42. Hockley has drawn the first part of this short discourse on Angels from Charles Buck, *A Theological Dictionary: Containing Definitions of all Religious Terms : A Comprehensive View of Every Article in the System of Divinity: An Impartial Account Of All The Principal Denominations* ... (London: W. W. Woodward, 1815.)

Lares.[43] Indeed the Belief of Middle Intelligences influencing the affairs of the world and serving as ministers or Interpreters between God and man is as Extensive as the Belief of a God.

(MS Page 43)

An Hebrew Talisman

Alexander Tilloch[44]



Among the Hebrew Cabalists the Following Talisman is said to be of Singular Efficacy towards success in Life.

Take a piece of Virgin Silver in the Increase of the Moon. Let it be well guarded and kept free from contamination with other metals, then on the day when the Sun is in △ to the Moon ☾ from the Sign Scorpio and Pisces Mould the Metal into the Form of a Medal and engrave thereon Mephemephaton Yseraye Tetragrammaton Adonay Agla Sabaoth Saday in a spiral form It will be more precious to thee than the Gold of Ophir.

(MS Page 44) *[blank]*

(MS Page 45)

A Beryll is a kind of chrystal that hath a weak Tincture of red. It is one of the 12 stones mentioned in the Revelations. I have heard (Dr. J. Pell) that spectacles were made of this stone, which is the reason that the Germans do call a spectacle glass or pair of spectacles a Brill.

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43. Lares (also known as "Genii loci") were a form of Household God popular in ancient Rome: in particular they were charged with protecting house and the family.

44. Alexander Tilloch (1759-1825), inventor, journalist and esotericist. This passage, with a picture of the talisman, was published in *The Familiar Astrologer*, by Raphael [Robert Cross Smith] (London: John Bennett, 1832), under the title "The Spiral Semaphora," p. 102, from "A Manuscript of the late Dr. Tilloch." It seems likely that this was Hockley's source.

Dr. Pocock of Oxford in his commentary of Hosea[45] hath a learned discourse of the Urim & Thummin as also Dr. Spenser of Cambridge that the priest had his vision in the stone of the Breast plate.

The Prophets had their seers, viz. Young Youths who were to behold their visions of whom Mr. Abraham Cowley writes thus

> "With hasty wings, time present they out fly.
> And tread the doubtful maze of destiny;
> There walk and sport among the years to come
> And with quick Eye. Pierce every causes womb."

(MS Page 46)

The Magicians now use a chrystal sphere or mineral pearl for the purpose which is inspected by a boy or sometimes by the querent himself.

They use certain Formulas of prayer to be used before they make the Inspection which they term a call.

In a manuscript of Dr. Foreman of Lambeth which Mr. Elias Ashmole had is a discourse of this and the prayer. Also there is the Call which Dr. Nepier did use.

James Harrington author of Oceana told me that the Earl of Denbigh then Ambassador at Venice did tell him that one did show him there several times in a glass, things past and to Come.

When Sir Marmaduke Langdale was in Italy he went to one of those Magi who did show him a Glass where he saw himself kneeling before a Crucifix he was then a protestant afterwards he become a Roman Catholic. He told Mr. Robert Henshaw, R.S.S., this himself.

(MS Page 47)

I have here set down the figure of a Consecrated Beryll. Now in the possession of Sir Edward Harley Knight of the Bath. Which he keeps in his closet at Brampton Bryan Herefordshire amongst his Cimila which I saw there. It came first from Norfolk. A minister had it there, and a call was to be used with it, and both did work great cures with it, if curable. And in the Beryll

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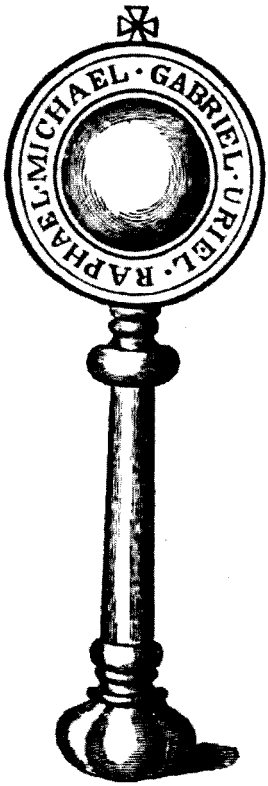
45. Edward Pocock (1604-1691) *The Theological Works of the Learned Dr. Pocock: Containing his Porta Mosis, ...* [etc.] (London: Leonard Twells, 1740).



they did see either the recipe or the writing, or else the herb to this Minister, the spirits or angels would appear, openly, and became the miller (who was his familiar friend). One day happened to see them he gave him the aforesaid call and Beryll. By these Angels the Minister was forewarned of his death (this account I had from Mr. Ashmole) and afterwards the Beryll came into somebodies hands in London, who did tell strange things with it, insomuch that at last he was questioned for it. And it was taken away by authority about 1645.

This Beryll is a Perfect Sphere, the diameter I guess to be something more than an inch, it is set in a ring or circle of silver resembling the

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(MS Page 48)

Meridian of a Globe, the stem of it is about 10 inches high all gilt at the 4 quarters of it and the names of 4 angels viz, Uriel, Gabriel, Michael, Raphael on the top is a cross patee.

Samuel Boisardus hath written a Book De Divinatione per Crystallum.
P. 187 Aubrey's Miscellanies[46]

(MS Page 49)

Ointments for Miraculous Transportation

Scott[47]

46. John Aubrey. *Miscellanies* (London: Edward Castle, 1696), p. 157.

47. This gruesome and absurd recipe can be found in the eighth chapter of the Tenth Book of Reginald Scot's *The Discoverie of Witchcraft*, p. 148. The same formula can be found in the second paragraph of Chapter 17 of Johann Weyer's *De Lamiis Liber*: originally published in 1577, but included in his *Opera Omnia: Quorum Contenta Versa Pagina Exhibet* ... (Amsterdam: Petrum van den Berge, 1660) p. 222. Weyer suggests that he has taken the passage from an early edition of Giovanni Battista Porta's *Magiae Naturalis*, (this and other suspect passages were excised from the later editions).

The fat of young children seethed with water in brazen vessel reserving the thickest of that which remains boiled in the Bottom, which they lay up and keep. They put there to eleoselinum[48], Aconitum[49], Frondes populeae, Mountain Parsley, Wolfsbane, leaves of the Poplar and soot.

[Another] Sium[50], acorum vulgare[51], pentaphyllon, yellow water cresses, common acorns, cinquefoile, the blood of a flitter-mouse[52], Solanum Somniferum[53] and oleum keeping nightshade and oyle stamped all together and well rubbed in.

Mystical Perfumes[54]

A perfume made of Coriander, Smallage,[55] Henbane[56] and Hemlock[57] Spirits will presently come together and become Visible.

Also, a Perfume made of the root of the reedy

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48. "Eleoselinum:" usually said to be simply parsley, though it has been suggested that it is actually the "aesthetically similar and hallucinogenic hemlock." See: Sarah Penicka "*Caveat Anoynter!*: A Study of Flying Ointments and their Plants," Hartney and Andrew McGarrity (eds), *The Dark Side: Proceedings of the Seventh Australian and International Religion, Literature and the Arts Conference, 2002.* (Sydney: RLA Press, 2004), p. 185.

49. Aconitum: aconite, or monkshood.

50. The identification of the plant referred to here is uncertain: Sium is a genus of flowering plant in the Apiaceae family that comprise a number of species, namely: Sium bracteatum; Sium burchellii; Sium latifolium; Sium sisarum; Sium suave.

51. Acorum vulgare: common myrtle

52. An archaic term for a bat.

53. Solanum Somniferum: the identification remains uncertain, though it is sometimes said to be Belladonna or Deadly Nightshade (Atropa Belladonna).

54. Although Hockley attributes this chapter to an "old mss." ("old manuscript") and may well have obtained it from such a work, much of it is drawn almost verbatim from Chapter XLIII, "Of Perfumes of Suffumigations, their Manner and Power," of Henry Cornelius Agrippa's *Three Books of Occult Philosophy* (London: Gregory Moule, 1651), pp. 85-88.

55. Smallage is the common name for Apium graveolens a type of wild celery the seeds of which are sometimes used as a condiment.

56. Henbane—"stinking nightshade" (Hyoscyamus niger), a plant of the family Solanaceae. Highly poisonous, it is often mentioned in magical literature on account of its supposed psychoactive properties and ability to induce visions. Pliny wrote of its use by the priestesses of Apollo to inspire oracles.

57. Common hemlock (Conium maculatum) a highly poisonous flowering plant, containing the neurotoxin Coniine. It was supposedly used in the murder of Socrates, and is said to be sacred to Hecate, and an ingredient in the flying unguent used by witches.

(MS Page 50)

Herb sagapen,[58] the juice of Hemlock and Henbane, Tapus barbatus,[59] red saunders,[60] black poppy[61] will make Spirits and strange shapes appear.

If Smallage be added thereto it chases away Spirits from any place and destroys their visions.

Perfumes made of Mint, Calamint,[62] Peony, & Palma Christi[63] it drives away all evil Spirits.

Hermes affirms that there is nothing better than the fume of Spermaceti[64] for raising spirits.

Spermaceti, Lignum Aloes, pepper, Mustik, Saffron, and red Storax[65] tempered together with the blood of a lapwing will quickly gather aerial Spirits—and if used about Graves it gathers together Spirits and the Souls of the dead.

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58. Sagapen—Sagapenum is said to be a resin obtained from a species of Ferula, although authorities vary as to whether or not this was Ferula Persica, or Ferula Szoritsiana, which grows in Arabia and Persia. It was used for the treatment of various maladies. Other authorities have questioned the identification of Sagapen with the Ferula, and suggested that this mythical herb—often cited in mediaeval potions and spells—was entirely fictional.
59. Thapsus—less commonly Tapsus: the medicinal herb: Verbascum thapsus.
60. Red Saunders: Santalum Rubrum. The wood of Pterocarpus santalinus Linne filius. Used as a dyeing agent.
61. A form of the opium poppy (papaver somniferum).
62. Calamint: also known as "mountain mint" (Calamintha officinalis). A genus closely related to both the Thymes and to Catnep and Ground Ivy. In his *Herbal* Gerard says, "the seede cureth the infirmities of the hart, taketh away sorrowfulnesse which commeth of melancholie, and maketh a man merrie and glad."
63. Palma Christi: the castor oil plant (ricinus communis). The leaves are said to be shaped like the hand of a man, and it probably gained its nickname Palma Christi (palm of Christ) on account of the miraculous healing powers with which it was attributed during the Middle Ages.
64. Spermaceti. A wax found in the cranial cavities of Sperm whales. It was once a highly prized commodity, used in leather dressing and making candles, and also as an excipient for cosmetics and ointments.
65. Storax is obtained from the resin of the Sweetgum (Liquidambar), and was used in the manufacture of incense and perfumes. Red Storax, sometimes known as "Frankincense of the Jews," was storax in its lumpen form.

Perfumes made of linseed and fleabane seed[66] and the roots of violets and parsley, makes one foresee things to come and conduces to prophesizing.

(MS Page 51)

If a house or any place be smoked with the gall of a cuttle fish, made into a confection with red thorax, roses and lingum aloes and if some water or blood be cast into that place the house will seem to be full of water or blood. And if some earth of a newly ploughed ground be cast there the Earth will seem to quake and be convulsed like unto an Earthquake.

If any one hide ☉ or ☾[67] or any other precious thing on dies ☉ - ☾ or ♂ and fume the place with Corriander, Saffron, henbane, Smallage and black poppy of each a like quantity braised together and tempered with the Juice of Hemlock that which is hid shall never be discovered or taken away for spiritual intelligences constantly will bear watch over it, who will hurt or possess with incurable frenzy those who endeavor to take it away.

Old Mss.

(MS Page 52)

Ecksen [Eckhartshausen[68]] Opium, Saffron ☉, Aloes ♂, Henbane ♄, Nightshade ♄, Poppy Seed Hemlock ♄

The Juice of Dill, Vervaine, St. John's Wart, anoint your eyes for 3 days and spirits will become visible.[69]

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66. Fleabane (Erigeron speciosus). A herb said to repel insect vermin. It was also used in exorcisms, and protective unguents, presumably to repel verminous spirits.

67. In this case Hockley is using the astrological symbols for the sun and the moon to indicate Gold and Silver respectively.

68. Although not identified as such by Hockley, the list of herbs and drugs was published in Raphael [Robert Cross Smith]: *The Familiar Astrologer* (London: John Bennett, 1832). Raphael gives this list of "fumigating incredients" in the course of a chapter describing methods of bringing spirits to visible appearance, and in turn attributes it to the "second volume of Eckartshausen's book on magic." This almost certainly refers to the monumental collection of magical lore by Karl von Eckartshausen (1752-1803) published as *Aufschlüsse zur Magie aus geprüften Erfahrungen über verborgene philosophische Wissenschaften und verdeckte Geheimnisse der Natur* (Munich: Joseph Lentner, 4 vols.,1788-1792). The quotation in *The Familiar Astrologer*, is on p. 221.

69. This passage is taken verbatim from *The Familiar Astrologer*, (*Op. cit.* p. 233), where it is published under the heading "To See Spirits," and is cited as having been taken from an "Old MSS."

(MS Page 53)

To Invocate and converse with the Dead[70]

When any one dieth whom you would have the Spirit of when dead go where the Grave will be made and be sure to take a handful of the first earth that is thrown out, when the Grave is first began to be dug. Then rehearsing the persons name that is dead say as follows.

O (n) I do take of the earth in which thou must enter into that thy Spirit may come unto the church to speak unto me, and fulfill my will, and that it shall never have power to rest, or be quiet, until thou come to Speak to me, and fulfill my will and desire.

Afterwards go into the church with the earth in thy hands, and then behold until the body of the dead person be brought into the church and thou shalt see a two fold spirit coming and the spirit of the dead like Cats. Then rehearse the name of God following afterwards they will depart and go with the funeral to the Grave. But thou must behold still and go about until the corpse be buried and every one departed and gone away.

Then the Spirit will come to thee again, whom

(MS Page 54)

do not fear for it cannot hurt thee, then call it by the persons name as is and say as follows.

O (n) I do conjure thee by the passion of our Lord J.[esus] C.[hrist] and by the virginity of the sweet Virgin Mary and by the 12 Apostles, and by the 4 Evangelists and by all martyrs and confessors and by this Earth which I have in my hand which is of the earth wherein thy body is buried in, O (n) and by all the constellations of Heaven and by all the virtues and powers, which are in heaven and earth, and by all the angels, and their fall, in which was the cause of mans creation, and by the words which Christ spake as he hung on the altar of the Cross that is, Ely. Lama-zabacthani Semforas, that thou do not offend me by any manner of deceit or lying but that thou declare the truth

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70. Although not identified by Hockley, this passage was published in *The Familiar Astrologer*, (*Op. cit* pp. 215-17) where it appears under the same title. According to Raphael the text was "copied from a very scarce and curious manuscript," though he gives no further attribution.

of all things that I shall ask thee.[71] And that thou do come unto me at all times when I do call thee by this name. O (n) and in answering me truly with an understanding voice, and true tongue or speech, which I do best understand, and this I do bind thee and conjure thee by all the words aforesaid and I command thee by our Lord J.[esus] C.[hrist] and by his most precious blood and by him that will come to judge the quick and the dead and the world by fire. Amen.

(MS Page 55)

Then carry the Earth in thy hand to the Grave again and say unto him, Go in peace O (n) and the peace of God be between me and thee, and as often as I will speak with thee be thou ready and when I call thee by this name O (n) with and this conjuration, go in peace and the Cross of J.[esus] C.[hrist] between thee and me now and always. Amen.

Fiat. Fiat. Fiat.

Note First of all when the Spirits do appear then rehearse these names of God following to bind them and thou shalt be safe from all dangers afterwards.

"Tetragrammaton, Anronadall, Draconium, Alliam, Fortissam, fortisson, figa, sache, frege, Pronissioni, Sucreon, Dracosu, Eloy, Sachee, Emanuell, Anathanathout, Semaforas." Amen.

A Spell

If you wish to speak or meet any person living or dead, you must go into the church yard on a Friday night at 9 or 10 and walk around the church seven times and when you come to a corner stand still and say the Lords prayer and creed and before you have gone seven times about you will meet those you wish, personally as they were wont to go.

(MS Page 56)

Charm to see in your dream what you desire, First say the 4th Psalm. "Hear me when I call" and such and when you come to the 4th verse. "Stand in awe and sin not: commune with your own heart upon your bed and be still,

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71. See: Matthew 27: 46. About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lima sabachthani?" That is, "My God, my God, why have you forsaken me?"

Selah" Say it 3 times and at the end of the psalm say, Kyrie Lezeon Christe Elyzon Kyrie Eleyzon—Pater N[oster] et Credo in Deu[m]."[72] then write these Greek names or words on Virgin parchment

+ agla + Lehi + Yskiros + Mediator + Eleyson + Panton + Oraton + In the name of our Lord, J[esus] C[hrist] Life everlasting wrapp it in virgin wax and put it under your head and sleep upon it and thou shall see in thy sleep what thou wilt desire.

Old Mss. Cosway 1701/2

(MS Page 57)

Astrological Judgements of Witchcraft its Discovery Prevention and Cure

The Lord of the 12th in Sixth or the Lord 6th in 12th or the Lord 1st in 12th or Lord 12th in 1st—or the Lord 8th in 1st or Lord 1st in 8th in a question where Witchcraft is suspected it is probable—otherwise not so.

It is a received general rule among those artists that know "the Cabalistical Key of Astrology" that if one planet be Lord of the 1st and 12th then the sickness is more than natural.

When ♄ is Lord 1 and 12 and retrograde in 12 or retrograde in 7 or 8 and the ☾ being Lady 6th apply to ♄ then the querant is bewitched or forspoken or an Evil Spirit hath power over him and they will be sore oppressed if not distracted in their fancies.

The lord 1st combust or unfortunate in 12th there is great fear of the same.

If the Lord 1 be Lord of 12 and combust observe what house the ☉ is lord of and in what sign and quarter

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(MS Page 58)

of heaven he and the lord of the ascendant are and judge the witch liveth that way—describe the ☉ in Sign as he is, and it represents the person.

If the lord 1 be lord 12 combust or unfortunately Lord of the 3rd its neighbor hath procured some witch to do this act, or one of the Kindred, and in what

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72. Kyrie Eleison (Greek for "Lord have mercy"); a very old, possibly pre-Christian expression. It, and the phrase "Christe eleison," ("Christ have mercy on us.") are used frequently in all Christian liturgies, particularly those of the Eastern Church. "Pater noster et credo in deum" doesn't make much sense if taken literally. However the text is perfectly comprehensible if read as: "recite the Lord's prayer" (which of course begins with Pater Noster ...) and "recite the Apostle's Creed" (which begins Credo in Deum ...).

house the Lord of the 3rd is in and infortunates him judge the cause of the malice to proceed from something of the nature of that house as if either of them be in the 6th it is for pastorage of cattle, or some difference about small cattle or for one hiring the others servants and such and so of the others.

If the Lord of the ascendant be unfortunate as afflicted by the Lord 5th it's some alewife nurse or drunken companion.

If the Lord 10 afflicted Lord 1 its doubtless the hand of God or by some Supernatural power or cause.

If Lord of the ascendant be an Evil planet as ♂ or ♄ and be in 12, combust and infortunated by the Lord of the 12 the 9th is bewitched by a common Witch.

If the Lord 12 be in the 1 it argues Witchcraft or that some Evil Spirit doth molest the party or that some about or near him have evil tongues or in

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(MS Page 59)

plain terms have bewitched him.

In places where people are troubled with Witches these rules will hold. As also if the ☾ be in 12 in ☍ to Lord of 1 or 12—if people suspect their cattle are bewitched or if they be great cattle make the 12 their ascendant and the 11th their 12th and vary your rules with Judgement.

Lilly[73]

Natural remedies for Witchcraft

Having by the figure discovered and described the party Either by the planet who is in the 12th or Lord 12 and beholds the Lord 1 with Evil Aspect. You must let one watch the party suspected when they go home to their own house and presently after, before any body goes into the house after him or her, let one pull a handful of the thatch or a tile that is over the door and if it be a tile make a good fire and heat it red hot therein setting a Trevet over it, then take the parties water, if it be a man, woman or child and pour it upon the tile upon one side first, and then on the other, and again put the Tile in the fire and make it extremely hot turning

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73. William Lilly, *Christian Astrology* (London: John Partridge and Humphrey Blunden, 1647), pp. 464-65.

(MS Page 60)

it over and over and let nobody come into the house in the meantime.

If its cattle bewitched take some hair off every one of them and mix the hair in fair water or wet it well and then lay it under the Tile, the Trevet standing over the Tile make a good fire, turn your tile over and over upon the hair and stir the hair up also after you have done this about a quarter of an hour let the fire alone and when the ashes are cold bury them in the ground toward that quarter of the heaven where the suspected witch lives.

If the Witch lives where there is no tile but thatch, then take a great handful thereof and wet it in the parties water, or else in common water mixed with salt then lay it in the fire so that it may smolder and smother by degrees in a long time setting a Trevet over it.

Or else take 2 new horse shoes heat them red hot, and nail one of them on the threshhold of the door, but quench the other in urine of the party so bewitched, then set the urine over the fire and put the horseshoe in it setting a trivet over the

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(MS Page 61)

pan or pipkin containing the urine. Make the Urine boil with a little salt put in it, and three horse nails until it is almost Consumed in the Urine. What is not boiled away pour into the fire, keep your horseshoes and nails in a clean cloth or paper and use the same manner 3 several times.

The operation will be far more effectual if you do these things at the very change or full moon or at the very hour of the 1 or 2 quarter thereof.

If they be cattle bewitched you must mix the hairs of their tails with the thatch and moisten them being well bound together and to let them be a long time in the fire consuming.

These are natural Experiments and work by Sympathy as I have found by Several Experiments I could have prescribed many more.

Multa creduntur. ratione experintia, non quod videntur vera vi rationis.[74]

W Lilly[75]

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74. Multa creduntur. ratione experientia, non quod videntur vera vi rationis: "Many things are credible. A trial by reason, because the truth is not [to be?] perceived through the power of reason [alone]."

75. William Lilly, *Christian Astrology*, *Op. cit*, pp. 465-66.

(MS Page 62)

Witchcraft

Blagrave[76]

"One day my Sister could make no curds whereupon my uncle caused the whey to be hung over the Fire which was no sooner done than it rumbled and made a voice as if many bullets had been in it whereupon, he caused it to be taken off and caused a greater fire to be made—he called for a cord and an Iron wedge and bound the kettle round about and wrested it very hard then caused the kettle to be put over the fire again and having made the wedge red hot put it into the whey and immediately there was an abundance of curds rose up - upon sending to the suspected witches house she was found "shrunk up like a purse or leather" put in the Fire.

"Stop the Patients urine up close in a new bottle and put into it 3 nails—pins or needles with a little white salt keeping the urine always warm. If you let it remain long in the Bottle it will endanger the Witches life—and they will be grievously tormented in making their water making it with great difficulty if any at all and the more so if the ☾ be in ♏ in

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(MS Page 63)

□ or ☌ to his significator when it is done.

Another way is at the new full or quarter of the ☾ but especially when the ☾ is in □ or ☌ to the planet which doth personate the witch to let the patient blood and while the blood is warm, put a little white salt into it, then let it burn and smoke through a fire—and this will afflict the witch more than any of the other ways mentioned.

(MS Page 64)

The Divining Wand

Saunders

This must be gathered on a certain day of the Summer Solstice, and it must be a sprout of one years growth and must be chosen forked like a V or in the form of a ♈. It must be a clear Hazel and led some hold it best to be gathered when the sun enters ♈ or ♌ and ☿ not combust and the further

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76. Joseph Blagrave, *Astrological Practice of Physick* (London: O. Blagrave, 1671), p. 152.

elongated the better, and the best time is a little before sunrise and if ☿ be well dignified you may gather them any Friday.

Note when ☉ enters ♋ the woods and plants have most force.

When you would use it hang at the single end a piece of what metal you please and let it be made fast at the end of a little cord. Take the two ends of the fork in both your hands and hold it steadfast towards the sky and the other hands [ends?] towards the earth and in this manner when you are in a place with a design to find somewhat hidden, be it gold silver or other

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(MS Page 65)

metal or that which is in the Earth be more noble than that which is made fast to your wand. That on the wand will tend towards the Earth, and there will be the metal.

But when you begin to use it say with devotion the charge and if you cannot get a forked stick gather two straight shoots of a years growth and hold in each hand one by the end and let another person hold the other Ends against you and fasten the string and metal to the middle of the rods between you.

But all this appertains more likely to him that hath this Celestial V appertaining to ♍ or **G** in the hand near the Sun.[77]

(MS Page 66) *[blank]*

(MS Page 67) *from page 40*

brilliancy in some of them from which conjecting could be framed as to the question—or certain letters became more prominent than the rest indicating the measures to be pursued.

The Learned Fuller in his Holy Land lib. 4 C.4. Speaking of the Urim & Thummin under this last Hypothesis says that all the letters and words in Hebrew are contained in the names of the 12 tribes but this is not the case as neither קצמח are therein.[78] Fuller's conjecture must therefore be set aside.

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77. I am uncertain of the meaning of the "G" in this line—though suspect Hockley might have been using it as a substitute for the Gemini sign.

78. The work to which Hockley refers is Thomas Fuller, *A Pisgah-sight of Palestine and the Confines Thereof: With the History of the Old and New Testament Acted Thereon* (London: Printed by J. F. for John Williams, 1650), a work commonly referred to as "Fuller's *Holy Land*." In the edition to which I had access (*A Pisgah Sight of Palestine*, London: William Tegg, 1869), the passage in question is on pp. 498-99.

(MS Page 71)

through the barn in at the windy door and out at the other, having both the Figure in question and the appearance or retinue marking the Employment or Station in Life.

Go alone and secretly to a Beanstack and fathom it 3 times around the last fathom of the last time you will catch in your arms the appearance of your Future Spouse.

Go out one or more to a south running Spring or rivulet where 5 lands meet and dip in your left sleeve. Go to bed in sight of a Fire and hang your wet sleeve before it to dry—lie awake and some night near midnight an apparition will come and turn the sleeve as if to dry the other side.

Take 3 dishes put clean water in one, foul in another, and the third empty. Blindfold a person and lead him to the hearth where the dishes are ranged if they dip their hand (the left) in clean water the future Spouse will be a maid—if in foul a widow, and if in the empty one no marriage this repeated 3 times every time the arrangement of the dishes is altered.

(MS Page 72)

Other Ceremonies

Let any unmarried woman take the bladebone of a shoulder of lamb and borrowing a pen knife (but be sure not to mention for what purpose) on going to bed stick the knife once through the bone. Every night for nine nights in different places—repeating every night while sticking the bone these words,

Tis not this bone I mean to stick
But my lovers heart I mean to prick
Wishing him neither rest nor sleep
Till he comes to me to speak

Accordingly at the end of nine days or shortly after he will ask for something to put to a wound he will have met with during the time you were chasing him.

On any ♀ day [Friday] morning fasting write the names of three persons you like best and also death on four pieces of paper exactly alike and folding them up wear them in your person all day and at night shake them up in your left shoe going to bed backwards take one of them out with your left hand

and the others with your right throw three of them out of your shoe and in the morning which ever name is

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(MS Page 73)

left in your shoe is the name of the person you will marry. But if death is left you will not have either of them. This is to be done 3 Friday nights.

The charm of St. Catharine—Let 3, 5 or 7 young maids assemble in a room secretly, first at 11. Take from your bosom a sprig of myrtle which you must have worn there all day, and fold it up in a piece of tissue paper then light up a small chafing dish of charcoal and on it each maiden throw 9 hairs of her head and a pairing of each of her toe and finger nails then let each sprinkle a small quantity of myrtle and frankinsense in the charcoal and while the odoriferous vapor rises fumigate your myrtle with it. Go to bed while the clock is striking 12 and you will be sure to dream of your Future husband and place the myrtle exactly under your head and pass the myrtle hour of performance in strict silence. This charm is of no use but to Virgins.

(MS Page 74) *[blank]*

(MS Page 75)

Lord God: The Fountain of our Wisdom, thou that openest the secrets of thy own self unto man, though knowest my Imperfection and my inward darkness How can I therefore speak unto them that speak not after the voice of man or worthily call on thy name. Considering that my imagination is variable and fruitless and unknown to my self. Shall the sands seem to invite the mountains: or can the small rivers entertain the wonderful and unknown waves.

Can the vessel of fear, fragility, or that is of a determined proportion lift up himself, heave up his hands or gather the Sun into his bosom? Lord it cannot be, Lord my Imperfection is great, Lord I am less than sand, Lord thy good angels and creatures excel me

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(MS Page 76)

for our proportion is not alike our sense agreeth not, notwithstanding. I am comforted for that we have all one God, all one beginning from thee, that

we respect thee a creator. Therefore, will I call upon thy name and in thee I will become mighty, thou shalt light me and I will become a Seer. I will see thy Creatures, and will magnify thee amongst them! Those that come unto thee have the same Gate and through the same Gate descend such as thou sendest. Behold I offer my house, my labor, my heart and soul. If it will please thy angels to dwell with me, and I with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify thy name. Then lo the Tables (which I have provided and according to my will prepared) I offer into thee and unto thy holy angels desiring them in and through thy holy Names. That as thou art their light, and comfortest them, So they, in thee, will be my light and Comfort. Lord they prescribe not laws into thee, so it is not meet that I prescribe laws unto them. What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto me, will I also receive. Behold I say (O Lord) If I shall call upon them in thy name. But if unto

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(MS Page 77)

me in mercy, as unto the Servant of the Highest. Let them also manifest unto me. How by what words and at what time I shall call them. O Lord is there any that measure the heavens, that is mortal? How therefore can the heavens enter into mans imagination? Thy creatures are the glory of thy Countenance hereby thou glorifiest all things which Glory Excellest and (O Lord) is far above my understanding. It is great wisdom, to speak and talk according to understanding with Kings but to command Kings by a subjected commandment is not wisdom unless it come from thee. Behold Lord how shall I therefore ascend into the heavens? The air will not carry me but resisteth my folly. I fall down for I am of the Earth Therefore O thou very light and true comfort that canst and mayest and dost command the heavens. Behold I offer these tables unto thee. Command them as it pleaseth thee and O you ministers and true lights of understanding governing this earthly frame, and the elements wherein we live. Do for me as for the Servant of the Lord: and unto whom it hath pleased the Lord to Talk of you.[80]

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80. Although not identified by Hockley this text, starting "Lord God: The Fountain of our Wisdom," and covering nearly three manuscript pages, is the greater part of one of the most important Enochian invocations, the prayer said to have been uttered by Enoch to God in the course of the fifty days that he spent constructing his magical tables. The prayer was delivered to Dee by the spirit Ave on July 7, 1584 and was recorded by Dee in his notebooks, which were subsequently published in Meric Casaubon (Editor), *A True And Faithful Relation Of What Passed For Many Years Between Dr. John Dee .... and Some Spirits ....* (London: D. Maxwell for T. Garthwait, 1659), pp. 196-97.

(MS Page 78) *[blank]*

(MS Page 79)

To make Love Powder[81]

Procure Elicampane[82] the seed and flower of Mistletoe beat them when well dried to a fine powder, give to the person you have a design upon a drachm of this powder in a glass of wine or other liquor and it will work wonderful effects to your advantage.[83]

To make an enchanted ring to cause Love. Take a hollow ring, steep Goats hair taken from the beard in juice of nightshade pull it through the ring and whoever wears it, it shall cause them to fall in Love with you.

(MS Page 80) *[blank]*

(MS Page 81)

Any Spirit or Spirits as hereafter followeth first thou shalt turn thyself with thy face towards the east and say thus—In the name of the father, and of the son and of the Holy Ghost. All you spirits that be within this ground or fire or water or air by the space of a 100 ells[84] on every side and round about me, I conjure you and charge you every one that you depart and go from this ground and hear me and that you come no more here and see that I and my fellows have done all that we will—and that you turn not the treasure to no

81. Two traditional recipes to acquire the affections of another. Versions of both can be found on pp. 57 & 58 respectively of *Witchcraft Detected and Prevented*, "by a member of the School of Black Art," (Petershead, Aberdeenshire: P. Buchan, 1823) a work drawn mostly from Scot's *Discoverie of Witchcraft*. However, textual differences suggest that this was probably not Hockley's source.

82. Elicampane—more commonly Elecampane, or Horse-heal (Inula helenium): the "Elfwort" of the ancient Celts. A perennial common in many parts of Great Britain, much of Europe, and parts of Asia. It was said to help with shortness of breath, and to fortify the stomach.

83. A traditional love powder, though most such recipes call for a mixture of dried seeds or flowers of Elecampane, Vervain, and Mistletoe berries.

84. An archaic unit of measure—the actual length of which varied from region to region. The ell was usually taken as being representing the measurement from the elbow to the wrist, although in England it was said to represent the distance between the shoulder and the wrist, and was therefore substantially longer (45 inches) than that of other countries (generally between 27 and 37 inches).

other place or likeness, nor that you hurt not me, nor none of my company and to all things I conjure adjure and charge and bind all you spirits by the might and leave of God and the Lord J.C. and by his flesh and by his blood by his temptation—fasting and agony by his death and passion and by his resurrection and by that power and might that he shall have when he shall come to Judge—all the world and yet I conjure you Spirits

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(MS Page 82)

All and every one of you by all Angels and Archangels Martyrs Confessors and Virgins and by all the holy company of heaven. That you do as is before rehearsed to you.

Also I conjure you by the power might and virtue of Heaven, earth fire water and hell and all things contained in them, by Sun Moon Stars and light and by all the torments of hell and all Spirits. Also I conjure you by all signs and planets and by the angels of them all so I conjure you by all these holy names of God.

✝ Sother + Panton + Craton + Alpha + Omega + Agla +Ely + Eloy + Tetragrammaton + Emmanuel + Sabaoth + Adonay + and yet I conjure you spirits by all the things that ever God made created or ordained that you avoid from this treasure and leave it here till I and my company have wrought all our minde and that you hurt not me nor none of my company—to this I adjure and conjure you by all the power strength and might of God the father. The Son and the Holy Ghost by all airs earth fires waters, elements planets characters stones woods grass herb, and relics by all Iron steel brass copper and tin by all silver gold locks and by all virtue of all things.

(MS Page 83)

that belongeth to man or beast and yet I conjure you and adjure you in Gods name and in the name of Matthew Mark Luke and John and by Mary the mother of our Lord Jesus Christ that you go and depart from this ground by the space of the 100 ells on every side and that you Never come here to this place here where I do make this cross ✳ by the Virtue of him that died on the cross of wood for mans sake and sin I conjure you spirits or spirit that keep this treasure here in the ground that you go your ways and that incontinent[85]

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85. As in "unrestrained" or "uncontrolled."

I charge you by the dreadful day of doom in the which day God shall Judge me and you and all mankind in whose sight the wicked and disobedient spirits shall not be able to abide but shall be cast down into hell so be you plagued and cast into torment and pain if you do not depart and go from this ground by and bye for I do believe that to what spirit or spirits soever these bonds shall be rend, that if they did not fly and go from the treasure and ground even at my commandment as I believe that they shall. I conjure you into the power of the fiends there to remain till the day

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(MS Page 84)

of Judgement. Also I do believe that you shall flee and go your way from this ground by the space of one hundred ells on every side. Also I conjure you by the Power and belief of the 3 kings that offered to Christ Jesus our Lord and Savior and by that which they offered and by their names and by the sound of their names as these Jaspar + Melchior + Balthazar + and by all good and faithful men and women and by all their beliefs that they have in God and his works. Also I conjure you and adjure you and bind you by all the Kings of the air, and of the Earth and water and fire and of hell that you go from this ground and that you leave the treasure here where it stands and that you nor none of You nor no other Spirit or Spirits carry it not from us, nor turn it into no other likeness nor form. Also I conjure and bind you all spirits and elves and men beasts and all dogs that none of you do array or let us by God the maker and redeemer and all things both visible and invisible and by his wounds and hair sinews and veins I charge you by the blessed Trinity, three persons and one god omnipotent and celestial without beginning and shall be God

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(MS Page 85)

without ending also I bind and conjure you Spirits and all other before rehearsed by these holy names of God that I shall speak and have spoken + Tetragrammaton + Anatemate + Anatemate Veshe + Alpha + Omega + Agla + Jesus + יהוה + and by the holy service that we have and by our preachers of the Gospel by our faith hope and belief that we have in God and his word, also I conjure you Spirits by the mystery of God and by the Holy Cross on that which J.C. suffered his passion and death, by his burial and rising again

and by his ascending into heaven. Even by and bye go your ways and leave all this ground and things therein as I have commanded You by God the father the Son and the Holy Ghost to whom be glory and honor and praise for ever and ever.

You must read this bond 4 times that is towards every quarter of the world once, having these characters pinned on thy breast and thou shalt speed one warrantise for this did Bacon.

(MS Page 86) *[blank]*

(MS Page 87)

Charms and Spells

From a MS dated 1583.

For the bite of a dog adder or venomous thing

+ Pote + Porre pero + Zebita + Zeross + Zarapton + Paclitos + in noie pris et filii et Spiritus Scte Amen.[86] Say these 3 times on a cup of ale beer or wine and then write these words in a bit of paper and wash the letters out with the liquor and let the party drink it.

Another for the same

+ Caro + Cara + redibit + Samin + Saboroth + Emanuel + Pacletus + Pater noster

To Cause Sleep.

In the name of the Fath[er] Son and Holy Ghost Amen.

+ Beres + Keres[87] + res +Spes + In the name of the Lord + reres + res +Spes + ut iste quiescat Amen.[88]

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86. This line appears to read "Pote"—"be powerful," followed by a series of names or incantations (Porre pero + Zebita + Zeross + Zarapton + Paclitos) followed by a contraction of "in nomine patris et filii et Spiritus Sancti"—"in the name of the Father and of the Son and of the Holy Spirit." Ie. in noie [for no<m>i<n>e?] pris [for p<at>ris] et filii et Spiritus Scte [for S<an>cti: final letter e is careless script for i].

87. There is a ligature here above the first letter: q r—possibly reflecting the word or name "reres" further on in the same sentence.

88. "Ut iste quiescat"—"so that he [that person] may rest."

(MS Page 88)

Terebinthus.[89] It stoppeth Tenasmus[90] made in a Suffumigation upon the Coals.

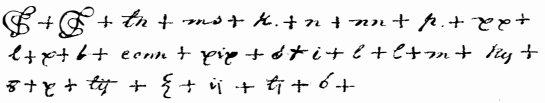
Terebinthus ℥ often washed in fennel or Lime Water then put into it the powder of new saffron and Hiera Simplex[91] ana ℥ and keep this in a box and whomever feeleth grief in their guts or veins let them eat of this every morning during 4 days.

To Cause Conception

Write these letters either upon a thin plate of lead or tin and let the party wear them about her and if it be possible let her not know thereof but especially no creature but the giver.

v.g.b.o.f.d.o.r.d.o.n.e.a.p.v.d.

Another for the s[ame]



Probatum Est.[92]

(MS Page 89)

Charm or Counter Charm
For one that is bewitched

First say the Gospel of St. John 3 times then say in the name of the Father, the Son and the Holy Ghost that even as this water and urine doth now waste consume and burn so may his or hers their witchcrafts inchantments sorcerie

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89. Terebinthus: Terebinth (Pistacia terebinthus) also know as turpentine tree is a species of Pistacia, native to parts of the Mediterranean.

90. An archaic spelling for "Tenesmus:" a painful bowel disorder.

91. Hiera Simplex—also known as Hiera Simplex of Galen (after the prominent Roman physician). A herbal concoction, commonly known in English as hickery pickery. Its composition is as uncertain as its nomenclature: it is said to be a powder containing a number of ingredients variously some of which might be, aloes, canella, cinnamon, mastic, saffron, and honey.

92. Latin: "It is proved."

and charms which did or hath bewitched this person N.[93] may presently by and bye return and lighten upon themselves again and to this I do charge you by these names of God our Lord J.C. Tetragrammaton, Alpha and Omega, Messias, Sother Emanuel, Adonay, Algramay, Diagramay, Agla, Josh, Tetragrammaton, Saday by these names and by all other names of our Lord J.C. do I conjure you that you do cause that even as this urine doth and such.

Take the urine of the party that is bewitched and seethe it in a pot close covered—then take a pigeon's heart and stick 5 needles in it and seethe it with the urine while the urine is consumed saying as is above written.

(MS Page 90)

For the Ague[94]

1 Calendant 2. Calendan 3. Calenda 4. Calend
5. Calen 6. Cale 7. Call 8. Ca

Ebudr (casio)[95]

(MS Page 91)

Magrano

Go under an elico[96] Tree at Midday when the Sun is hottest and under the shadow strew consecrated rushes and call thrice Magram vell Magrano and there will appear before thee an hearb[97] shining like Gold and behind it a fair woman which will ask thee what thou wishest to have and thou shalt have any thing that thou wilt ask then take up the herb and though shalt not want any thing whilst thou keepest it.

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93. This just appears to be the letter "N"—presumably someone's initial or an abbreviation, perhaps simply for "name."

94. I am aware of this formula being used in some late mediaeval talismans, and quoted in related manuscripts (for example British Museum: Royal MS 17A XLII).

95. I have been unable to define the meaning of these words: I presume that Ebudr is probably a contraction of a name, but this is just surmise.

96. Here Hockley has "Elico" or possibly "Clico" tree. I have been unable to define the meaning of these words—the only other version of this ritual that I could trace has "Elder Tree," which seems far more likely. See C. J. S. Thompson, *The Mysteries and Secrets of Magic* (New York: Causeway, 1973), p. 253.

97. Hockley has "hearb" but almost certainly means "herb."

An Excommunication

I conjure thou or thee S:N by the powerful words before rehearsed and proceed and from my mouth hast been lawfully called warned cited to appear before me and forasmuch as you have not made your true appearance according to the terms of my call or conjuration in yields your due obed (obedience). Thereunto as ye ought you have come into the great contempt of God that made both thee and me and therefore by all the power and authority given me by our Lord God I pronounce thee excommunicated and accursed and for ever to be deprived of all your ease honor and offices to go into utter darkness.

(MS Page 92)

and burn in hell fire without redemption and always from time to time to be vexed grieved and tormented with infinite pain and tortures until ye willingly and diligently appear unto me and yield your obedience unto me and be ready and willing at all times In all places to obey my Invocation by the virtue and power given me from my Lord God which is the true Eternal and ever living God, this J.C. our Lord Amen.

Fiat Fiat Fiat Amen

(MS Page 93)

Translated from the Petit Albert

Secrets of the Garter for Travellers / p120[98]

Gather the Herb Mugwort[99] when ☉ enters ♑ dry it a little in the shade—then make a garter with the skin of a young hare about 2 inches wide double it and sew within it the herb then wear it upon the legs—If you cause a young maid to p[iss] upon your legs before ☉ rise—it will remove fatigue when the ☾ is conjunct with ☿ and especially on a Wednesday, in Spring—Take

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98. A paraphrase in translation of the first section of "Secret de la jartiere pour voyageurs" ("The Secret of the Garter for Travellers") of the grimoire commonly known as the "Petit Albert," which was published under the title *Secrets Merveilleux de la Magie Naturelle et Cabalistique du Petit Albert*. The original text can be found on p. 121-23 of the 1783 Lyon edition of the work. Hockley almost certainly used a different edition (note the slightly different page numbering) but I have not identified which.

99. Mugwort (Artemisia vulgaris) is a perennial herb that has traditionally been used to treat a wide variety of ailments, from digestive disorders and the elimination of worms, to the prevention of miscarriage.

a piece of the skin of a young wolf and make 2 garters upon which you will write with your blood

Abumalith cados ambulavit in fortitudine cibi illius[100]

(MS Page 94) *[blank]*

(MS Page 95)

To Have Peace / p. 118[101]

In the Book of Secrets of John King of Aragon it is related that if any in the month of September when the ☉ enters ♍ carefully to gather the flowers of marigold, called by the ancients the spouse of the Sun/ wrap it in Laurel leaves with a wolf's tooth no one will speak ill of the wearer and he will live in the greatest peace and quietness with all the world.

Another/p.118 [102]

In the Memoirs of the History of France under Chapter 7 that prince being in Extreme consternation at seeing his kingdom grievously trouble with the wars had recourse to an hermit for the benefit of his prayers, the Holy Man gave him an Image of Veronique (Stuellin or Speedwell[103]) which is here repeated with the following oraison which was written upon the Reverse of

100. According to the *Heptameron* of Peter de Abano Abumalith is one of the three ministers to Maymon, King of the Angels of the Air ruling on Saturday. See the version of the Heptameron translated by Robert Turner in the collection of texts he published as Henry Cornelius Agrippa, *The Fourth Book of Occult Philosophy, and Geomancy* .. [etc.] (London: John Harrison, 1655), p. 103. The sentence "Abumalith cados ambulavit in fortitudine cibi illius" is gramatically Latin, but semantically does not appear to make sense: it loosely translates as "Abumalith paraded casks in the strength of his food."

101. A paraphrase in translation of "Pour avoir la paix" ("To achieve Peace") of the *Petit Albert*. The original text can be found on p. 119-20 of the 1783 Lyon edition of the work.

102. This text, and that on the following page, is a rough translation of the second of two "secrets" "Pour avoir la paix" ("To achieve Peace.") found in the *Petit Albert*. It can be found on p. 120-21 of the 1783 Lyon edition of the work.

103. Here Hockley appears to be drawing a connection between the reference to an image of Saint Veronica that is made in the original French text of the grimoire and the medicinal plant "Veronica arvensis" (Corn Speedwell, Common Speedwell). Such a connection is not apparent in any of the texts of the *Petit Albert* that I have examined. I have not ascertained the meaning of Stuellin, but presume it may be a different word for "speedwell." Hockley clearly intended to reproduce an image of Veronique from the *Petit Albert*, so we have done so below. That used is from the is from an undated (nineteenth century) "Nouvelle Édition Corrigée et Augmentée" published in Lyon by "Beringos," p. 68.

the Image of his hand assure him that if he carried it devoutly and recited every day the following oraison his affairs would be reestablished better then ever and that it would effectually

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(MS Page 96)

help him in after times in a manner that would appear miraculous by the Service that it rendered the Maid of Orleans and it is that gave occasion to the devotion with which many persons have carried this Image and recited this prayer.

Pax nomini nostri Jesu Christi
Sit semper mecum per virtutem
Heliae Prophetae, cum potestate &
Efficacia faciei Domini nostri Salua
toris & dilectissimae matris ejus
Sanctae Mariae Virginis & per Caput
Sancti Joannis Baptistae & per
Duodecim Apostolos & per quat<t>uor
Evangelistas & per Sanctas Omnes
Martyres Dei Confessores Virgines
Viduas Archangelos Angelos &
Omnes denique Celestes Hierarchias[104]

Amen

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104. Latin:

May peace to the name of our Jesus Christ
Be always with me through the goodness / virtue
Of the Prophet Helia, with the power
and strength of the face [or form, guise, aspect etc] of the Lord our Saviour
and of his most beloved mother
Holy Mary the Virgin and through the head
Of Saint John the Baptist and through
The twelve Apostles and through the four
Evangelists and through all the
Martyrs of God, the Confessors, the Virgins
The Widows [or the deprived] Archangels, Angels and
Finally all the Celestial Hierarchies

Amen

(MS Page 97)

To be rendered Invisible by means of a ring[105]

It is related of the famous Cyrus that he obtained the throne of Lydia by means of a magical ring which rendered him Invisible gave him the facility of committing adultery with the Queen and of killing the King—The wise cabalists have left us the method of Fabricating these rings—It is necessary to begin this operation on Wednesday in the spring under the auspices of ☿—♂ of ☾ ♃ ♀ or ☉ and having good fixed ☿ and well purified from a large ring which will easily go on the little finger in which must be set a little stone found in the nest of a lapwing and engrave round the ring the following words

Jesus Passant + par le milieu d'eux + S'en alloit +

then having placed this ring upon a plate of fixed ☿ which must be made in the form of a little palette and having the Perfume of ☿ Exporo[106] 3 times together the ring upon the palet to the smoke of the perfume and enveloping it in a piece of taffeta suitable to the planet carry it into the nest of the lapwing and let it remain

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(MS Page 98)

nine days and when on drawing it out again perfume it at first keep it carefully in a little box made of fixed ☿ to be used when req[uired] to use it put the ring on the finger, turning the stone outside the hand and it will so fascinate the eyes that we may be in the midst without being seen. To be visible turn the ring inside the hand closing the fist. Porphyrus[107] & Iamblic[108], Pierre d Albano[109]

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105. A translation of the section of the *Petit Albert*, "Pour se rendre invisible par le moyen d'un anneau" 1743 Lyon edition, p. 127.

106. Hockley was probably confused by a corrupt manuscript or text here. He clearly has "exporo"—the original French is "*exposera*"—"to expose" which gives the correct meaning to the sentence.

107. Porphyrus—Porphyry (c.234-305? C.E.) the Phonecian Neoplatonist philosopher known for his works on astrology, religion, and musical theory.

108. Iamblic—Iamblichus, (c. 245- c. 325) the Assyrian Neoplatonist philosopher, one time student of Porphyry, although he differed with his master on the matter of Theurgy, which he defended in his work *On the Egyptian Mysteries*.

109. Pierre D Albano—Pietro d'Abano (c. 1250-c. 1316) the Italian philosopher and physician, to whom the magical work the *Heptameron* is (perhaps incorrectly) popularly attritubuted.

and his Master Agrippa[110] say that a ring formed thus has the same virtue, you must take the soft hair upon the head of an hyena and make tresses of it with which one formed the ring and place it in the nest of a lapwing during 9 days and make the form of ☿ as before only take the ring off when not required.

(MS Page 99)

Against being deceived or fascinated by the Ring of Invisibility[111]

As there is no poison in nature but has its antidote the Wise Creator having made all things with Number weight and measure does not permit of any illusion which has not a remedy—If we therefore wish to overturn the rings of ☿ we must have one made of fine lead and well perfumed in the manner we have taught and in the chaton[112] of the leaden ring we must set the eye of a young weazel which has not borne young but once and upon the outside of the Ring engrave these words Apparuit Dominus Simoni—this ring must be made on ♄ die when ♄ is ☌ ☿ and perfume it 3 times and envelope it in a piece of a winding sheet and bury it in a church yard during 9 days then again 3 times perfume it and those who invented this ring reasoned upon the principles of Antipathy which are found in the component parts of these rings.

(MS Page 100)

To make other mysterious rings under the auspices of the 7 planets which impress their Influence upon those who wear them. p 130[113]

We have before supposed that every planet has its metal affected and peculiar to its celestial constitution—to proceed then in order to the formation of these rings—we say it is not only necessary to make use of the metals of

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110. Heinrich Cornelius Agrippa von Nettesheim (1486-1535) the influential German alchemist, astrologer, magician, and theologian, author of *Three Books on Occult Philosophy*, etc.

111. A translation of the section of the *Petit Albert*, "Pour n'être point trompé & fasciné par l'anneau d'invisibilité," 1743 Lyon edition, pp. 131-32.

112. The groove or flange in a ring, more commonly used to hold the beveled edge of a gemstone.

113. A translation of the section of the *Petit Albert*, "Pour faire d'autres anneaux mystérieux sous les auspices des sept planetes, qui attirent leurs influences à ceux qui les portent," 1743 Lyon edition, pp. 132-34.

the planets, but also to know the stones proper to be set and engraved with their mysterious figures.

See the Table of Page [114]

These being thus known we must form rings of the metals and stones and on the days and hours and suitable to the planets and when they are in favorable configurations and engrave their mysterious figures numbers and characters and since it is not so easy to engrave the figures upon the stones or as quickly as we can impress the metals with an iron stamp it is good to warn those who would undertake these operations that provided they commence

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(MS Page 101)

their work at the first moment of the hour favourable to the planets and continuing without leaving off the ring will be equal in value and will have the Influence desired.

See the Table of the days and hours p (140). [115]

The Disposition of these cabalistical hours are not the least curious productions of the learned followers of the Occult Science we see the planets govern the first hour of its day without anticipating each other or interrupting their order in any way (140).

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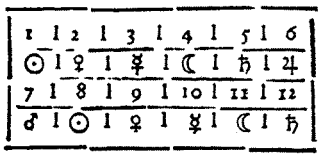
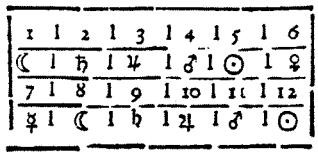
114. At this point the *Petit Albert* includes a paragraph listing gemstones related to particular planets. Hockley omitted this, and evidently planned to incorporate a Table with the same or similar information, but never did so. The omitted passage reads: "La pierre d'aigle ou ætithes, & la hiacinte sont de nature solaire. L'émeraude est lunaire. L'aiman est propre à Mars aussi-bien que l'amétiste. La topase & le porphire conviennent à Mercure; la bérile est propre à Jupitre; la cornaline convient à Vénus & à Saturn, le calcédoine & le jaspe." Loosely translated: "The eagle stone or aetites [aquilaeus], & the hyacinth [yellow zircon] are Solar in nature. The emerald is Lunar. Lodestone is specific to Mars, as is the amethyst. Topaz and porphyry [feldspar or quartz] are appropriate for Mercury, beryl is specific to Jupiter, cornelian is appropriate for Venus, and for Saturn Chalcedony and Jasper." *Petit Albert*, 1743 Lyon edition, p. 133.

115. The tables were omitted from Hockley's manuscript. They are reproduced here from the 1743 Lyon edition of the *Petit Albert*, where they were printed on pp. 135-41.

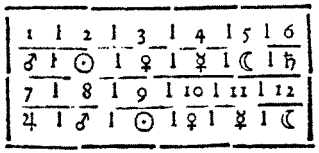
Heures du Dimanche pour le Jour.



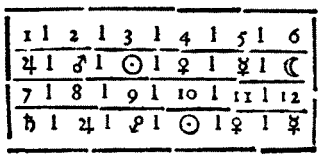
Heures du Lundi pour le Jour.



Heures du Mardi pour le Jour.



Heures pour la Nuit.



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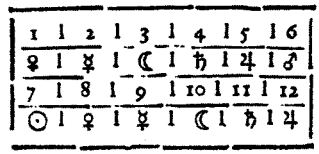

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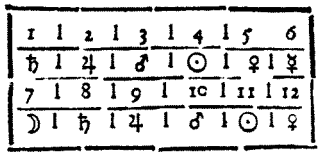
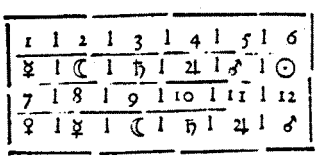
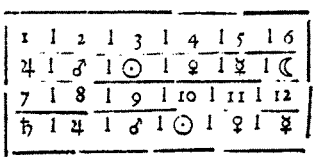


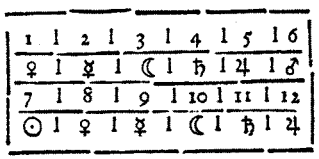
Heures du Mécredi pour le Jour.



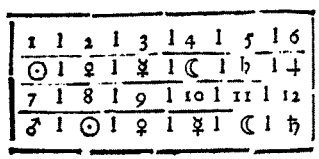
Heures du Jeudi pour le Jour.



Heures du Vendredi pour le Jour.



Heures de la Nuit.



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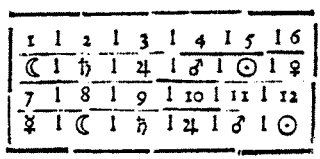

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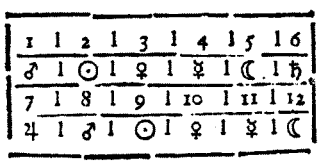
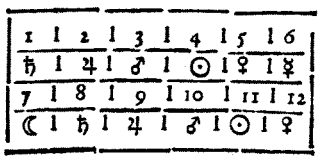
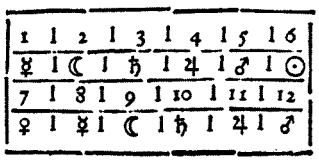


Heures du Samedi pour le Jour.



Heures pour la Nuit.



[What the wise philosophers believed about the talismans & mysterious figures.[116]]

The Learned men who have applied themselves to discover the origin of the names which has been given to things and especially those which contain any thing extraordinary—say that the name of Talisman is an Hebrew word which signifies mysterious images some have said the word Talisman is drawn from the Greek word Talisma which sig [nifies] Great perfection others derive its origin from the two Latin words, Talis-mens for as much as when it is expressed in the Cab[balistic] Science we may say Talismans according to its Intention and as we wish them which is well

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(MS Page 102)

expressed by these two Latin words.

Whatever may be the etymology of this name it is certain that the origin of Talismans and use of mysterious images have come to us from the Egyptians and Chaldeans who being very learned in the speculation of the stars have penetrated all the virtues and efficacy of their Influences and have made a practical science the use of which places them in great reputation and the Hebrews who went into Egypt when Joseph governed it under the Pharoahs learned these mysteries and perfected themselves by the familiarity which they have with the Chaldeans, who made celestial figures to attract the Influence of the Stars because they openly made profession of being their courses the diversity of their Aspects and their ☌s to prognosticate from them their lives and fortunes—They invented a celestial system in which they arranged the stars under diff[erent] fantastical bodies to fix the Eye of the Imagination upon the disposition of the Celestial bodies they distributed the planets in 7 Heavens with

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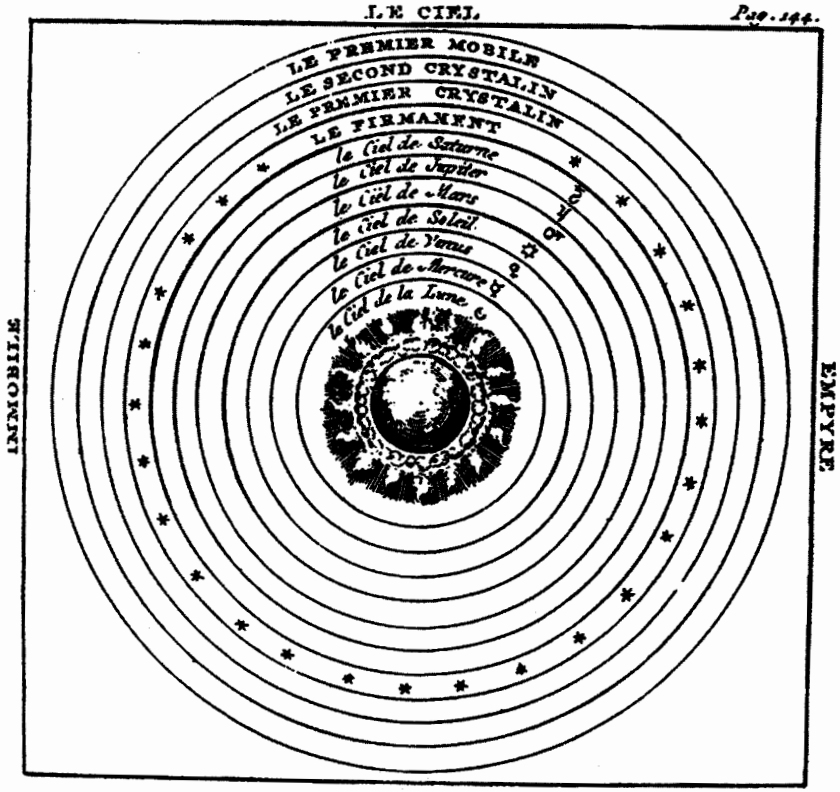
116. What follows is an abridged translation of the section of the *Petit Albert*, "Quel a été le sentiment des sages philosophes au sujet des talismans & figures mystérieuses," 1743 Lyon edition, pp. 142-50. As it was usually Hockley's habit to include an approximate translation of the title before the text, I have added it here.

(MS Page 103)

a Judicious subordination of the Inferior to the Superior as in the figure[117] they made the distinctions of Signs which they determined and the figures of animals even had natural sympathy with the Influence of the stars as Aries Taurus &c.



We have given the name of Zodiac to all that space.

117. Hockley did not include the figure (diagram) but he clearly intended to make a copy of that which accompanied the text in the *Petit Albert*. It is reproduced here as it appeared facing p. 144 of the 1743 Lyon edition.

Crollius[118] who is not an author to mistake remarks that the greatest part of the plants and metallic stones a little out of the Common have either in their color or figures marks properties or uses to which they can be adapted the creator having thus disposed to render them useful to man by the sympathy they have with the Celestial Bodies this author also remarks that if the Hebrews have not made use of Natural figures in their Talismans it was not because being zealous observers of the Law which forebade all sorts of Images, they did not wish to violate it for in as much as Moses had found in the Divine name Jehovah, Sabaoth, Tetragrammaton, Elohim. & c. marvellous virtues which supplied

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(MS Page 104)

the want of figures and it is for this reason they composed their Telesms [sic] of those sacred names and of the oracles drawn from the Law and pursuaded themselves by the experience they had the virtue of preserving them from evils and adversities when they wore engraven upon the metals suitable to the stars which spread their influence upon sublimary[119] bodies.

Talisman to be fortunate at Gaming and Commerce composed by the famous Arbatel[120]

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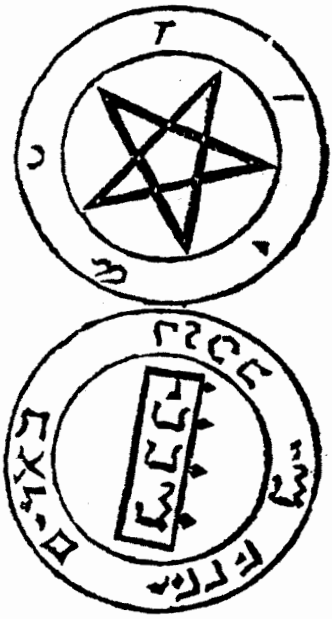
118. Oswaldus Crollius (ca. 1560-1609), a professor of medicine at the University of Marburg, was a Paracelsian, with an interest in alchemy and hermetic thought which he explored in his *Basilica Chymica* (1609).

119. Hockley has translated "*sublunaires*" with "sublimary"—an unusual term for "elevated."

120. Hockley had left a space below this line in the manuscript, and clearly intended to insert the picture of the double-sided talisman that is shown in the *Petit Albert*. According to the text the representation of the talisman is taken from "The famous Arbatel," which presumably refers to the anonymous *Arbatel de Magia Veterum* (Basil: Peter Perna, 1575). I could not locate the talisman in the edition of the *Arbatel* to which I have access—that is the one included by Robert Turner in the collection of texts he published as Henry Cornelius Agrippa, *The Fourth Book of Occult Philosophy, and Geomancy* .. [etc.] (London: John Harrison, 1655), p. 177-217. However here are a number of manuscript copies and printed editions of the *Arbatel*, and it may well be that it is found in another version. The sketch of the talisman reproduced here is from that on p. 148 of the 1743 Lyon edition of the *Petit Albert*.



You must have a round piece of fixed ☿ well purified and polished and you must select in Spring time a Wednesday on which ☿ is favorably aspected by the benefics you must stamp on one side the star of ☿ as here represented and the Hebrew characters and after having perfumed it 3 times with the ☿ ial [mercurial] perfume you must bury it under a Gibbet and leave it there during 7 days then fume it again 3 times

(MS Page 105)

See also the learned works of Jean L'Heureux, Canon d'Aire in Artois printed at Anvers by the Sieur Chisslet under the Title of disquisitio antiquaria de gemmis basilidianus seu abraxoi Apistophistus.[121]

A celebrated author of our times said there was no talisman which does not relate to astrology medicine or religion or perhaps all three together for

121. The reference here is to a work on Gnostic gems by Jean L'Heureux (Johannes Macarius), Canon of Aire, in the province of Artois, France. The proper title of the work is: *Abraxas, sive Apistopistus: quæ est antiquaria de gemmis basilidianis disquisitio. Accedit Abraxas Proteus, seu, Multiformis gemmæ basilidianæ portentosa varietas.* Jean L'Heureux died in either 1604 or 1614, but the book was not printed until 1647, when the text—with additions by Jean Chifflet, a Canon of Tournai—was published by Plantin in Antwerp.

one sees in it in natural figures or in hieroglyphics and relation to the different constellations and their telesms [sic] have the virtue of attracting the celestial influences upon the persons and wealth of those who use them. We engrave on others the symbols which have related to planets, simple minerals and other things which are the Secrets of medicine and useful for the curing of diseases and preservation of Health, In others we mix the names of God, of Celestial Genii and of the words of the old and new testament against tempests storms fires violent deaths and other accidents and have before given some models of these Telesms [sic] engraved with their properties and virtues allied to the 7 planets and there still remain others of which I shall speak hereafter in order to put some variety in this little treasure of Secrets.

(MS Page 106)

Natural Subtleties or Secrets which when done give great Admiration. Magic tapers and such.[122]

Method of making a magical taper by means of which those that are within its light appear without heads. Take the skin of a serpent that is newly cast of orpiment[123], of Greek pitch of [Centaurium Majus[124]] of Virgin wax and the blood of an ass. Grind all together and let them simmer upon a little fire during 3 or 4 hours in a kettle full of water of a marsh and then let it cool, separate the mass from the water and make it into a candle the wick of which must be made of the threads of a sheet in which a dead man has been wrapped.

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122. This is effectively a translation of the section "Subtilités naturelles, qui ont quelque chose qui donne de l'admiration," the three subsequent sections "au même sujet" and the section "De la maine de gloire dont se servent les scélérats voleurs, pour entrer dans les maisons de nuit sans empêchement" of the *Petit Albert*. The original text can be found on p. 106-12 of the 1743 Lyon edition of the work.

123. Orpiment is an arsenic sulfide mineral that although highly toxic was used as a medicine in China and was also favoured by alchemists, perhaps on account of orange/yellow hue.

124. Hockley had left a blank space here, presumably as he was confounded by the meaning of the word "reupontique" which appears here in the text of the *Petit Albert*. Fortunately it is identified as an another name for the "medicinal" plant Centaurium Majus (Greater Centaury) in Thomas Dyche, *Dictionnaire Universel des Arts et des Sciences* (Amsterdam, Jean Neaulme, 1758), Vol. II, p. 348.

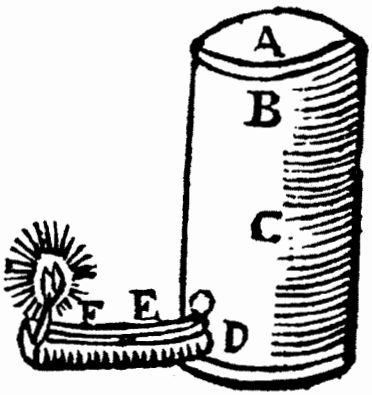
Another

A taper which when lit will cause the spectators to appear like Elephants or Horses—Take the winter cherry and grind with the fat of a dolphin and form little grains of the size of citron grains then you must have some cow dung of one that never nourished [a calf]

(MS Page 107)

you must dry this well so that you can make a fire of it—let the room be as carefully closed as possible.

Another



To make a chamber appear full of Serpents and other horrible figures—light a lamp which is made and finished thus.[125] Take the fat of a black snake, with its cast off skin, boil them both with vervain in a pot in which you must put two pots of water from a forge and in a 1/4 of an hour take the cauldron off the Fire and pour this comp [osition] into a piece of a deadman's winding sheet let it cool and remove with a spoon the fat which will be conjealed upon the water then make a wick with the threads and having put into the bottom of the lamp the boiled skin of the Serpent—put the wick into the lamp and light it with some oil of ambergris and you will have a hideous spectacle of Serpents.

Another

I have heard in Flanders the effects of a lamp for freeing from the Croaking of Frogs

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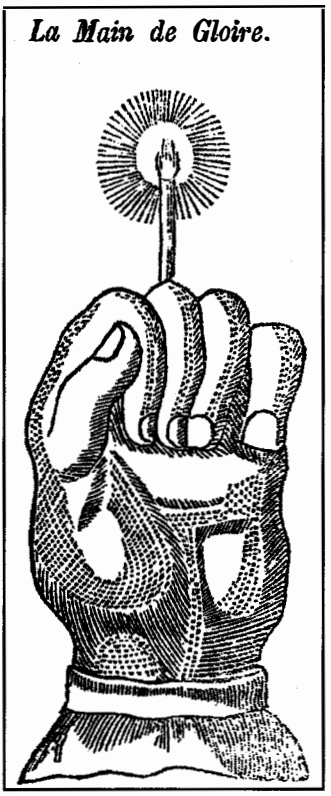
125. Most editions of the *Petit Albert* include a picture of "the lamp," referred to in the text, although Hockley omitted it. The picture here appears on p. 108 of the 1743 Lyon edition of the work.



(MS Page 108)

and to impose silence upon them Suddenly it was in the Castle of du Sieur Tillemont whose fosse was so full of them that one could not Sleep at night. We melted some white wax in the Sun with the fat of a crocodile, which is nearest like the oil of a whale (and which I believe would have the same effect) we made a lamp with this composition with a very large wick and it was no sooner lit and placed upon the border of the Fosse than the Frogs ceased their Croaking.

Of the hand of Glory which thieves have made use of to enter houses by night without Hindrance.[126]

I own I have never tried the Secrets of the hand of Glory but I have assisted 3 times at the Trial of Certain thieves who Confess by Torture to have made use of the hand of Glory in the robberies they had committed.

The use of the hand of Glory was to Stupify and render immoveable those to whom they presented it—that it was the hand of a man hung and it was prepared in the foll [owing] way.

(MS Page 109)

They took one of the hands of a man that was gibbeted and enveloped it in a piece of winding sheet in which they pressed it well to force out any blood

126. What follows is a translation of the section of the *Petit Albert*, "De la Main de gloire dont se servent les scélérats Voleurs, pour entrer de nuit dans les maisons sans empêchement," 1743 Lyon edition, pp. 110-22. Some editions of the *Petit Albert* included an illustration of the "hand of glory," but others omitted it, presumably not wanting to focus attention on the overly necromantic aspects of the work. The illustration of the hand here is from an undated (nineteenth century) "Nouvelle Édition Corrigée et Augmentée" of the *Petit Albert* published in Lyon by "Beringos."

that may remain in it then they put it into an earthen vessel with some (du Zeimat—query what[127]) Salt petre, salt and pepperwort and the whole well pulverized they let it remain 15 days in this pot then take it out and expose it to the Sun in the dog days until it has become dry and if the Sun is not sufficient they put it into an oven heated with fern or vervain then they made a piece of candle with the fat of the hung man some virgin wax and some sesame du Laponie (Lapland[128]) and use the hand as a Candlestick and all within its rays are rendered insensible.

They also said this Candle was rendered useless if the threshold or other places of a house where thieves could enter was rubbed over with ointment, composed of the gall of a black cat, the fat of a white chicken and the blood of a screech owl—this ointment also should be made in the dog days.

(MS Page 110)

Talismans[129]

Explanation of the above Talismans (218) I have extracted very carefully the figure of these 4 Talismans from an Excellent original mss [manuscript] in the Imperial Library at Inspruck.

The first which contains a human face with Hebrew characters is good to concilitate[130] the good will and friendship of des esprits folets[131] and the

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127. Hockley was evidently uncertain of the translation of "Zimat." I have seen it identified as arabian green vitriol ("iron sulfate" or "ferrous sulphate") but I am not sure on what basis.

128. Hockley, like most other English commentators, has translated "sisame du Laponie" as "sesame of Lapland" but this seems unlikley, not least because there was probably no sesame in Lapland at the time when the *Petit Albert* was originally written. It has been suggested that a correct reading would be "sesame and la ponie"—in other words "sesame and horse manure."

129. From the *Petit Albert*. The four talismans, and related text, only appear in certain editions—obviously Hockley had intended to reproduce the talismans, but never accomplished the tasks. The talismans here have been reproduced from an undated (nineteenth century) "Nouvelle Édition Corrigée et Augmentée" published in Lyon by "Beringos," p. 127.

130. In the original "concilier"—to reconcile—which Hockley translates with "concilitate."

131. "Esprits Follets" are variously described as "familiar spirits," but also as elves or bogles.

distributors of riches and honours it must be made on

(MS Page 111)

Sunday under the Sun in a plate of fine ☉[132] with suitable perfumes and ☉ in good aspect of ♃.

The 2nd has the figure of an arm which comes out of a cloud must be made in ☾ and under the ☾ well aspected—and is good to protect Travellers from all Dangers by Land or Sea and particularly from Robbers Pirates and shipwrecks

The 3rd is under ♂ - ♂ ☌ ♃ and in good aspect of ♀ for Success of Military Experiments to charm fire arms so that they cannot hurt those who carry them—engraved on pure and well polished Iron.

The 4th under ☿ in good aspect ♀ and ☾ is a plate of fixed ☿ - for Success in Gaming and Commerce—against Thieves and dissipates any plots against the lives of the wearers.

(MS Page 112)

227 A lamp which has relation to the hand of Glory—to cause deep Sleep.[133]

Take 4 oz of the herb/snake root or dragons wort and put it in a closed earthen pot then digest it in horse dung during 15 days and it will be changed into little red worms from which you must extract an oil by art. A lamp lighted therewith will cause the deepest Sleep.

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132. The original text has "sur une plaque de fin or"—"with a plaque (plate) of fine gold."

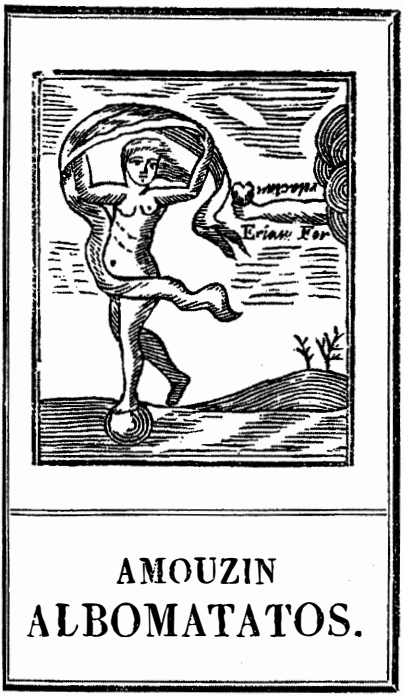
133. This is effectively an abridged translation of the section of the *Petit Albert*, "Lumiere qui au rapport à la main de gloire, pour endormir ...," 1743 Lyon edition, p. 231.

216 Mysterious Ring Against the falling Sickness.[134]

Make a ring of pure silver in the seal of which set a piece of hoof of an Elk then choose a Monday in Spring ☾ ☌ ♂ or in good aspect of ♄ and ♀ and at the favourable moment engrave inside the ring + Dabi + Habi + Haber + Habr + then having perfumed it 3 times feel assured that in constantly wearing it on the middle finger it cures the falling Sickness.

(MS Page 113)

217 Talismans against Poisons and Venomous Beasts.[135]

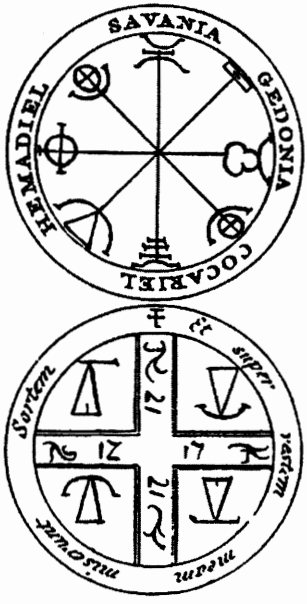


134. A translation of the section of the *Petit Albert*, "Anneau mystérieux pour guérir du mal caduc. ...," 1743 Lyon edition, p. 220.

135. A translation of the section of the *Petit Albert*, "Merveilleux talisman contre les poisons & bêtes venimeuses," 1743 Lyon edition, p. 221. Judging by the adjoining blank space in the manuscript, Hockley had evidently intended to include the accompanying illustration from the *Petit Albert*. The version here is taken from the "Nouvelle Édition Corrigée et Augmentée," published in Lyon by "Beringos," p. 127.

This Talisman has a wonderful power against poisons in giving the wearer a presentiment of the danger and they feel a palpitation of the heart it is also efficacious and to heal the bites of venomous creatures—it is to be made of fine ☉ under the ☉ in fable. Configure and engrave the figure represented and perfume and envelope in a purse or small box—one may if he please engrave a ☉ throwing its rays upon many insects, toads frogs and such. This is against those vermin.

172 Talismans of ☿.



These Talismans are taken from the Clavicula Solomonis the Original of which is in the Cabinet of the duc de Lithuanie and was made by the learned Rabbi Isaac Radiel.[136] They are favorable for Commerce, Travel and Games.

136. An abridged translation of the section of the *Petit Albert*, "Explication des deux Talismans," 1743 Lyon edition, pp. 174-75. Hockley has left a blank space in the manuscript indicating that he intended to reproduce the two talismans depicted in the *Petit Albert*. The same talismans appear in all versions of the *Petit Albert* that I have seen, though these here are reproduced from the 1743 Lyon edition, where they are printed facing p. 170.

(MS Page 114)

166 The Mandragora[137]

The Great majority of villagers live in ignorance and a kind of gross stupidity nevertheless they have the knowledge of certain practices which excite admiration by the Effects that are produced by them I remember having lodged at the house of a rich peasant who had been formerly very poor and miserable so much so that he was constrained to work as a day laborer and as I had known him when in poverty I took occasion to ask him what he had done to become rich in so short a time, he told me that having kept a Gipsy from being beaten and badly used for having stolen some chickens He had told him of the secret of making a Mandragora and from that time he had always prospered, from good to better and that he had never passed a Single day but he found something there in the manner the Bohemian taught him to make the Mandragora of which I have given the engraved figure you must take Briony Root which approaches the human figure, take it out of the earth on a Monday in Spring when the ☾ is shining and in good

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(MS Page 115)

Aspect of ♄ & ♀ cut the ends of this root as the gardeners do when they wish to transplant a plant then bury it in a Churchyard in the midst of a dead mans Grave and water it before ☉ rise during a month with a little milk of a cow in which must have been drowned 3 Bats. At the end of the time draw it from the Earth and you will find it more like the human figure dry it in an oven heated with Vervain and keep it enveloped in a winding sheet that has served to envelope a deadman, so long as one is in possession of this Mysterious root, one will be fortunate in finding, in Games of Chance and Commerce so that one sees ones goods, increase Every day. This was the way the Peasant related he had become Rich.

There are Mandragoras of another kind and which they assert to be 'farfadets' and hobgoblins or familiar Spirits to which serve various purposes and some are visible under the form of animals and some are Invisible I was once in a Castle where there had been one who for 6 years had taken care of regulating

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137. An abridged translation of the section of the *Petit Albert*, "Des mandragores," 1743 Lyon edition, pp. 169-74. Mandragora is of course *Mandragora officinarum*, the Mandrake plant, a hallucinogen long renowned for its magic properties.

(MS Page 116)

the clock and currying the horses he acquitted himself of these two things with all the exactness one could wish. I was curious one morning to see the riding horse my astonishment was great to see the curry comb run over the buttocks of the horse without being held by any visible hand the Groom told me that he had attracted this (farfadet) to his service by taking a little black hen which he had bled in a great cross road and that with the blood of the hen he had written upon a little piece of paper, "Berit fera ma besogne pendant 20 ans & je le recompenserai."

"Berit will take my trouble for me and I will reward him"[138] and that having buried the hen a foot in depth, the same [day] the farfadet had taken care of the clock and the horses and that from time to time he had by chance found things that were of value to him There is a Creed in which Several persons believe that when they call Mandragora he pays them a certain tribute every day as a crown [and] pistole to more or less. I have heard say that when persons of little Judgment and all persons who have spoken to me with Truth have not told me anything else but that when

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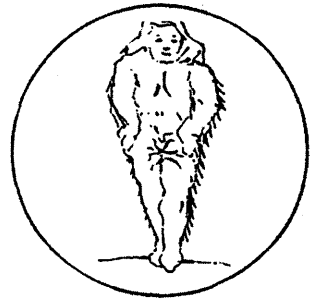
(MS Page 117)



they have attracted these sorts of Mandragora to their service they are fortunate in Games of Chance they find in their way silver or jewels and that sometimes during sleep they are advised to go into places where they will find something. I shall finish this subject by reciting a Mandragora which I saw at Metz in the hands of a rich Jew. It was a little monster like the figure which I have given engraved[139] it was not bigger than your fist, this little monster had lived only 5 weeks and in so short a time had made the fortune of this Jew that he on the 7th day he had been inspired in the night whilst sleeping to go into an old ruinous house in which he found a very considerable sum of silver money and

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138. Actually "Berit [the name of a Farfadet] will assume my troubles for 20 years, and I will reward him."

139. Hockley did not include the engraving of the Mandragora, but the illustration appears in all versions of the *Petit Albert* that I have seen. That reproduced here is from the 1743 Lyon edition, facing p. 170.

many jewels and trinkets hidden in the Earth and that since he had always prospered in his affairs he astonished me much in telling me in what manner he had obtained this Mandragora. I have followed said he to me, what the celebrated Avicenna[140] has written upon this Subject that it is necessary to have a large Egg of a black fowl to pierce it and make come out a

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(MS Page 118)

Of the white that is to say about the size of a bean and having filled this with human ♏[141] one must Stop the hole very carefully with a little piece of wet parchment and place it to hatch on the 1st day of the ☾ when in good aspect of ☿ and ♃ and about the usual time the egg takes to hatch there will be a little monster which you will see then nourish it in a Secret Chamber with grains of spikenard[142] and earthworms. For the space of a month and 5 days and to preserve it after death.[143]

[End of Manuscript]

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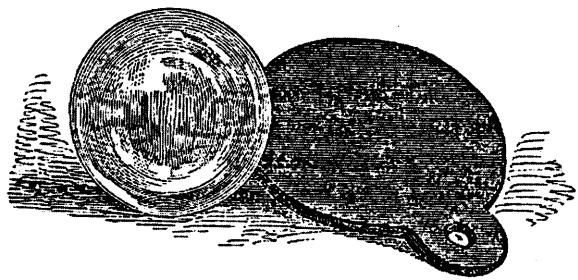
140. Avicenna is the Latinised name of Abu Ali Sina Balkhi (circa 980-1037 CE) the renowned Persian polymath who is said to have composed over 400 treatises on the arts and sciences. In popular occult literature, such as the *Petit Albert* and works drawing from it, he is often cited as an authority on the creation of a homunculus.

141. The *Petit Albert* has "semence humaine"—that is "human seed" or semen. Hockley has chosen to use the Scorpio symbol to signify semen. There may well be some use of the symbol with which I am not familiar, or it could simply be that Hockley selected it as, according to medical astrology, Scorpio is said to govern the reproductive system and sexual organs. *Petit Albert, op. cit.*, 1743 Lyon edition, p. 174.

142. In the original French versions of the *Petit Albert* the substance is identified as "Graine d'Aspic," which the translator has rendered as "grains of Spikenard," a flowering plant valued for its aromatic properties. I am not convinced of this translation as it relies on Aspic being taken as another name for Lavandula silica, which is sometimes (possibly wrongly) identified as Spikenard (*Nardostachys grandiflora* or *Nardostachys jatamansi*). In contrast the usually reliable Robley Dunglison & Richard James Dunglison Medical Lexicon (Philadelphia: Lea, 1874), identifies "Graine d'Aspic" as "Phalaris Canariensis," "Cultivated Canary Grass," see pp. 468 & 783.

143. The last line is obviously corrupt. The French original reads "& pour le conserver après sa mort, on le met dans un bocal de verre fort avec de l'esprit de vin bien bouché," which might be translated "And, to preserve him after his death, one puts him in a bottle of strong glass [filled] with pure alcohol and well sealed." *Petit Albert, op. cit.*, 1743 Lyon edition, p. 174.



SHEW-STONE OF DR. DEE, IN THE BRITISH MUSEUM.